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Yours sincerely,
J. H. Gallaudet —

Tribute to Gallaudet.

A

DISCOURSE

IN COMMEMORATION OF

THE LIFE, CHARACTER AND SERVICES

OF THE

REV. THOMAS H. GALLAUDET, LL.D.,

DELIVERED BEFORE

THE CITIZENS OF HARTFORD, JAN. 7TH, 1852.

WITH AN APPENDIX,

Containing History of Deaf-Mute Instruction and Institutions, and other Documents.

BY HENRY BARNARD.

HARTFORD:

PUBLISHED BY BROCKETT, HUTCHINSON & CO.

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Mrs. SOPHIA FOWLER GALLAUDET,

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PRESS OF
CASE, TIFFANY & CO.,
HARTFORD, CT.

HARTFORD, Jan. 9th, 1852.

DEAR SIR:

The undersigned having listened with much gratification to your truly interesting and eloquent eulogy, of the 7th inst., on the life and services of our esteemed fellow-citizen, the late Rev. THOMAS H. GALLAUDET, of this city, solicit a copy of the same for publication, a general desire having been manifested to see it in print. Understanding that you omitted, in the delivery, a portion of the address prepared for that occasion, it is the desire of the committee, should you consent to comply with their request, that you will furnish them with the entire production, for the press, together with such other matter in connection therewith, as you may wish to publish with it.

With sentiments of great respect,

Very truly yours, &c.,

THO. H. SEYMOUR.

B. HUDSON.

JAMES H. WELLS.

PHILLIP RIPLEY.

JOHN S. BUTLER.

HON. HENRY BARNARD,

SUPERINTENDENT OF COMMON SCHOOLS.

C O N T E N T S .

EULOGY.

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- VI. A Sermon delivered at the opening of the Connecticut Asylum for the Education of Deaf and Dumb Persons, April 20th, 1817, by Rev. Thomas H. Gallaudet.
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- VIII. A Sermon on the Duty and Advantages of affording Instruction to the Deaf and Dumb, by Rev. Thomas H. Gallaudet.
- IX. Testimonial of the Deaf Mutes of New England to Messrs. Gallaudet and Clerc.
- X. Discourse delivered at the Dedication of the Chapel of the Connecticut Retreat for the Insane, January 28th, 1846, by Rev. Thomas H. Gallaudet, Chaplain.
- XI. Remarks on Seminaries for Teachers, by Rev. Thomas H. Gallaudet.
- XII. List of Pupils who have been connected with the American Asylum, from April 15th, 1817, to May 1st, 1851.
- XIII. Causes of Deafness and other Statistics.

TRIBUTE TO THE MEMORY

OF

Rev. Thomas Hopkins Gallaudet, LL. D.

BY THE CITIZENS OF HARTFORD.

WE shall make no apology for devoting the pages of our Journal for January and February to the life, character and services of that wise educator, distinguished philanthropist and Christian gentleman, the Rev. THOMAS HOPKINS GALLAUDET.

Rev. THOMAS HOPKINS GALLAUDET, LL. D., died on the 10th of September, 1851, and was buried on the 12th of the same month, after impressive religious services in the South Congregational Church, which was crowded with mourning friends, the officers and members of the public institutions with which the deceased was connected in life, and with citizens generally. The loss which society and the cause of religion had thus sustained was duly commemorated and improved in several churches of the city on the Sabbaths immediately following. But it was still a very general wish that exercises of a more public character should be had, in which the citizens of Hartford generally might participate.

In pursuance of a call signed by thirty of the principal citizens of Hartford, a preliminary meeting was held in the Lecture Room of the Center Church, on the evening of the 20th of October, 1851, in reference to the adoption of measures for some public tribute of respect to his memory.

The meeting was called to order by Governor Seymour, and organized by the appointment of Hon. Thomas Day, Chairman, and Luzerne Rac, Secretary.

A series of resolutions was presented by the Rev. William W. Turner, which, after brief remarks by the mover, the Hon. Seth Terry, the Rev. Dr. Bushnell, and other gentlemen, were unanimously adopted.

Whereas, It having pleased Almighty God to remove by death the Rev. THOMAS H. GALLAUDET, LL. D., a resident of Hartford for half a century, universally known and not less universally beloved and honored, both as a private citizen and public benefactor;

Resolved, That, in the view of this meeting, the occasion is one which demands a more public and particular recognition, than properly belongs to the demise of an ordinary citizen.

Resolved, That the whole character of the eminent and excellent man whose death we mourn, commanding, as it did, our reverence and admiration while he lived among us, will be long remembered now that he is dead, as a happy union of various and often disunited qualities; of Christian faith and philanthropic works; of liberality without laxity; of firmness without bigotry; of sympathy with the vicious and the criminal in their sufferings, without undue tenderness toward vice and crime; and as furnishing in its whole development, a beautiful proof of the possibility of meeting the most rigorous demands of conscience and of God, and of securing at the same time, the love and respect of all classes and conditions of men.

Resolved, That, by the death of Dr. GALLAUDET, society has lost one of its brightest ornaments; the cause of education a most able and faithful advocate; religion, a shining example of daily devotion to its principles; the young a kind and judicious counselor; and the unfortunate of every class, a self-denying and never wearying friend.

Resolved, That the noblest monuments of the deceased are already erected; and that his name will never be forgotten, so long as the two benevolent institutions, one of which received its existence from the labor of his early manhood, while the other enjoyed the devoted services of his later years, remain to crown the beautiful hills in the neighborhood of our city.

Resolved, That a committee of five be appointed by this meeting, to devise such measures as may seem expedient, in further tribute to the memory of Dr. GALLAUDET; and to make all the arrangements necessary to carry these measures into effect.

In accordance with the last of these resolutions, a committee of arrangements was appointed, consisting of the following gentlemen:—B. Hudson, Esq., His Excellency, Thomas H. Seymour, James H. Wells, Esq., Phillip Ripley, Esq., Dr. John S. Butler.

In pursuance of the action of this committee, the following Public Services were held in the South Congregational Church on Wednesday evening, January 7th, 1852.

CHANT.

Blessed are the dead, who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

Our days are as a shadow, and there is none abiding; we are but of yesterday, there is but a step between us and death.

Man's days are as grass; as a flower of the field, so he flourisheth.

He appeareth for a little time, and then vanisheth away.

Watch, for ye know not what hour your Lord doth come.

Be ye also ready, for in such an hour as ye think not the Son of man cometh.

It is the Lord; let him do what seemeth him good.

The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.

SELECTIONS FROM SCRIPTURE.

BY REV. WALTER CLARKE.

H Y M N.

BY MRS. LYDIA HUNTLEY SIGOURNEY.

We mourn his loss,—who meekly walked
In the Redeemer's way,
And toiled the unfolding mind to shield
From Error's darkening sway;

Who strove through Nature's prisoning shades
The hermit-heart to reach,
And with philosophy divine
To give the silent, speech;

Who 'mid the cells of dire disease
In prayerful patience wrought,
And stricken and bewildered souls
To a Great Healer brought.

Around his grave let pilgrims throng,
And tears bedew his urn:
'Tis meet that for the *friend of all*,
The hearts of all should mourn.

Yet meet it is our God to praise
For his example here,
And for his glorious rest,—above
The trial and the tear.

P R A Y E R.

BY REV. WALTER CLARKE.

H Y M N.

BY LUZERNE RAE.

He dies: the earth becomes more dark
When such as he ascend to heaven,
For where Death strikes a 'shining mark,'
Through bleeding hearts his shaft is driven.
Alike the sounds of mourning come
From humble hut and lofty hall,
Wherever misery finds a home;
And all lament the friend of all.

He dies: and still around his grave,
The silent sons of sorrow bend,
With tears for him they could not save,
Their guide—their father—and their friend;
And minds in ruin ask for him,
With wondering woe that he is gone;
And cheeks are pale and eyes are dim,
Among the outcast and forlorn.

Thomas Hopkins Gallaudet.

He lives : for virtue cannot die ;
 The man departs, his deeds remain ;
 They wipe the tear, they check the sigh,
 They hush the sob of mortal pain.
 Love lasts forever : age on age
 The holy flame renews its glow,
 While man's brief years of pilgrimage,
 End in the dust of death below.

He lives : his memory is the light
 To which our eyes with reverence turn :
 To love the true—to choose the right—
 Are lessons from his life we learn.
 Give us, O God! thy guiding hand,
 And teach us by thy word, that we
 Like him may labor in the land,
 And follow him to heaven and Thee.

EULOGY.

BY HENRY BARNARD.

DIRGE.

Paraphrase of COLLINS' "How sleep the brave!"

BY REV. THOMAS H. GALLAUDET, LL. D.

How sleep the good! who sink to rest,
 With their Redeemer's favor blest:
 When dawns the day, by seers of old,
 In sacred prophecy foretold,
 They then shall burst their humble sod,
 And rise to meet their Saviour—God.

To seats of bliss by angel-tongue,
 With rapture is their welcome sung,
 And at their tomb when evening gray
 Hallows the hour of closing day,
 Shall Faith and Hope awhile repair,
 To dwell with weeping Friendship there.

The early and spontaneous movement of many graduates of the American Asylum, and of deaf mutes in other parts of the country towards the erection of a monument in the grounds of the Asylum, commemorative of their gratitude and affection towards this great benefactor of that class, may supersede the action of the committee in that direction.

E U L O G Y.

IN the autumn of 1807, in the family of Dr. Mason Fitch Cogswell, the beloved physician of our city at the date referred to, there was an interesting child, over whose innocent beauty, and joyous temper, and opening faculties, two summers had shed their fragrance, their brightness and their music. The heart of little Alice Cogswell,—for her name has become historic,—seemed the gushing fountain of glad and gladdening emotions, which fell from her lips in the unwritten melody of childhood's first imperfect words. Her curious ear was quick to catch the lowest tones of a mother's or a sister's voice, and assimilate into her spirit's growth the many sounds with which exulting nature makes every nook of her wide domain vocal. There was about her whole appearance and movements that indescribable purity and joy which suggested to the poet the thought "that Heaven lies about us in our infancy," or that more consoling declaration of Him who took little children in his arms and blessed them, "that of such is the kingdom of Heaven."

Interesting as this child was, she became in the providence of God, in consequence of an attack of spotted fever, when two years and three months old, an object of still wider and deeper interest to her family, to this community, and to the world.

The child recovered from its severe illness, but it was soon painfully evident that the sense of hearing was obliterated, and that to her ear this universe of sound, from the mighty compass of the many-stringed harp of nature, to the varied tones of the human voice, was as silent as a desert; and as is not usual in such cases, the loss of articulation soon followed the loss of hearing.

There is no need of words to realize to you, even if you have not been brought into the experience, or the presence of such calamity,—the mother's anguish or the father's anxiety, when the gladness of this child's heart no longer found expression in prattling converse, and its blank look proclaimed that the voice of maternal affection fell unheeded on its ear. The yearnings of its young spirit for love, or for its little wants, could only find expression in inarticulate breathings, or uncouth explosions of sound.

As Alice grew in years, it was painfully evident, that as compared with children of the same age, having perfect senses, she did not grow in knowledge. The shades of a prison-house seemed to close round her mind, although placed in the midst of cultivated society, teachers, schools, books, and

The boundless store
Of charms which nature to her votary yields;
The warbling woodland; the resounding shore;
The pomp of groves and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even;
All that the mountains' sheltering bosom shields,
And all the dread magnificence of Heaven.

Her spirit, gifted with the warmest affections, and the power of an endless life, and of indefinite progression, seemed destined to sit in the loneliness of perpetual solitude,—cut off from all intercourse, through teachers and books, with the great and good on earth, from the majestic contemplation of its own immortal existence, the sublime conception of an Infinite and Supreme Intelligence, and from all communion with the spirits of the just made perfect.

By agencies and in ways, to which I shall briefly advert, modes of reaching, and educating that mind were discovered and applied,—that imprisoned spirit was wooed forth into the light of a glad existence,—the warmth of that loving heart was cherished so as to add not only to the cheerfulness of her parental home, and when she passed from girlhood into young womanhood, she was not only clothed with the attractions of personal beauty and accomplished manners, but

displayed the higher attractions of a cultivated mind and a purified spirit—star-illumed, like the depths of the midnight Heavens above us, with bright thoughts and holy aspirations.

Among the teachers who were instrumental in commencing and working this change, the name of Lydia Huntley must not be forgotten, to whom also many of the most accomplished women of our city owe the early culture of their minds and moral tastes, and who under this and another name, by weaving her own happy inspirations into the bridal wreath and the mourning chaplet of her friends, has associated herself inseparably with the household memories of our city and our land.

How touching and beautiful are the lines in which this gifted lady has imagined her favorite pupil, from a higher and purer region, addressing the cherished objects of kindred affection on earth.

Joy! I am mute no more,
My sad and silent years
With all their loveliness are o'er,
Sweet sisters dry your tears;
Listen at hush of eve,—listen at dawn of day,
List at the hour of prayer,—can ye not hear my lay?
Untaught, unchecked, it came,
As light from chaos beamed,
Praising his everlasting name,
Whose blood from Calvary streamed,
And still it swells that highest strain, the song of the redeemed.

Sisters! there's music here;
From countless harps it flows,
Throughout this bright celestial sphere,
Nor pause nor discord knows.
The seal is melted from mine ear,
By love divine,
And what through life I pined to hear,
Is mine, is mine,—
The warbling of an ever tuneful choir,
And the full, deep response of David's sacred lyre.
Did kind earth hide from me,
Her broken harmony,
That thus the melodies of Heaven might roll
And whelm in deeper tides of bliss my wrapt, my wondering soul!

But the individual whose blessed privilege it was to plant the standard of intelligence in the almost inaccessible fast-

nesses of Alice Cogswell's mind,—to establish for her lines and avenues of communication between the inner and the outer world,—to give her the means and methods of self-culture,—and if not literally to unloose the tongue, or unseal the ear, to unfold to her spirit the harmonies, and clothe it with the singing robes of Heaven,—was THOMAS HOPKINS GALLAUDET.

But his labors in the cause of deaf-mute instruction were not confined to this individual case. Through the agency and coöperation of many others, it was his higher distinction to have founded an institution, and by its success, to have led the way to the establishment of already thirteen other institutions, by which thousands of this unfortunate class have already been rescued from the doom of ignorance and isolation from their kind; and tens of thousands more, instead of remaining ignorant, lonely, and helpless, will yet be introduced to the boundless stores of human and divine knowledge, to the delights of social intercourse, to a participation in the privileges of American citizenship, to such practical skill in useful mechanical and commercial business, and even the higher walks of literature, science and the fine arts, as will enable them to gain an honorable livelihood, by their own personal exertions, and in fine, to all the duties and privileges of educated Christian men and women, capable not only of individual usefulness and well-being, but of adding, each, something to the stock of human happiness, and of subtracting something from the sum of human misery.

But he was not only the successful teacher in a new and most difficult department of human culture, he was a wise educator in the largest acceptation of that word, the early and constant friend of the teacher in every grade of school, the guide and counselor of the young, the untiring laborer in every work of philanthropy—the Christian gentleman, and the preëminently good man. And this truly great and good man was our own townsman, and neighbor and friend. Here was the field of his useful and benevolent labors,—here stands, and will stand the institution which he founded, and with which his name will be associated forever. Here in our

daily walks, are the men and women whom his labors have blessed,—here are the children and youth, the sons and daughters of silence, and but for him, of sorrow, who have come here to this “house of mercy,” which he founded, to this pool of Bethesda, whose waters will possess the virtue of healing so long as its guardians labor in his spirit,—here the beauty of his daily life fell like a blessing on the dusty turmoil of our busy and selfish pursuits.

From this field of his benevolent labor,—from these public charities, in whose service he spent so large a part of his life,—from his family, where he had gathered up his heart’s best affections of an earthly sort,—from his daily round of neighborly and benevolent offices, it has pleased God to remove him by death. And although the funeral obsequies have long since been performed, and the winds of winter, which ever reminded him of the claims of the poor, are now sighing their requiem over his last resting-place, to which we followed him in the first month of autumn—we, his fellow-citizens, neighbors and friends, have come together, to devote a brief space to the contemplation of his life, character and services. Our commemoration of such a man cannot come too late, or be renewed too often, if we go back to our various pursuits, with our faith in goodness made strong, and our aims and efforts for the welfare of our fellow-men purified and strengthened. But whatever we may do, or omit to do, for his broadly beneficent life and sublime Christian virtues, the world will add one other name to its small roll of truly good men who have founded institutions of beneficence, and lifted from a bowed race the burden of a terrible calamity;—

One other name with power endowed,
To cheer and guide men onward as they pass,—
One other image on the heart bestowed,
To dwell there beautiful in holiness.

THOMAS HOPKINS GALLAUDET was born in the city of Philadelphia, on the 10th of December, 1787. His father, Peter W. Gallaudet, was descended from that branch of a Huguenot family, which fled from France on the revocation

of the Edict of Nantz, and settled afterward near New Rochelle in New York, on the borders of Connecticut. His mother, Jane Hopkins, was the daughter of Captain Thomas Hopkins,—a descendant of one of the first settlers of Hartford, whose name is recorded on the historical monument in the old burial ground in the rear of the Center Church. The family removed to Hartford in 1800, where the son continued ever after to reside.

Mr. GALLAUDET completed his preparation at the Hartford Grammar School for the sophomore class of Yale College, which he entered in the autumn of 1802, in the fifteenth year of his age,—an age, as he often remarked, too young, to enable a student to reap the full advantage of a collegiate course of study and discipline. Although quite young,—the youngest member of his class, and by temperament and habit inclined to be cheerful and even mirthful, he was ever studious, with a reputation for sound scholarship, second to no other in his class, distinguished for the talent and attainments of its members,—strictly observant of the laws of the institution, and graduated before he was eighteen years old. During his connection with college, he was remarkable for the accuracy of his recitations in every department of study, and was particularly eminent in mathematics, and for proficiency in English composition. To his early attention to mathematics we may attribute much of that discipline which enabled him to summon his mental vigor and resources at will, and to his early and constant practice of English composition, that facility and felicity of expression which characterized his conversation and more elaborate discourses.

Soon after leaving college he entered upon the study of law, in the office of Hon. Chauncey Goodrich—reciting his Blackstone, during Mr. Goodrich's absence in attendance at court, to the Hon. Thomas S. Williams, late chief justice of the State. Here, as in every thing he undertook, he was punctual, and methodical, his recitations were remarkable for their accuracy, and he gave every assurance of his becoming in time a thorough and successful lawyer. The state of his health, which was never robust, compelled him at the

close of the first year, to suspend his legal studies, which he never resumed. The interval, before he entered on his duties as tutor in Yale College, in 1808, was devoted to an extensive course of reading in English literature, and the practice of English composition. His experience as tutor enabled him to review and extend his collegiate studies, and introduced him to the subject of education as a science, and to its practical duties as an art. No one could appreciate more highly than he did the value of even a brief experience in teaching, as a school of mental and moral discipline, and as the most direct way to test the accuracy of attainments already made.

About this time, his health requiring a more active life, he undertook a business commission for a large house in New York, the prosecution of which took him over the Alleghanies, into the States of Ohio and Kentucky,—and on his return, with the intention of pursuing a mercantile life, he entered as clerk a counting-room in the city of New York. But neither law or commerce seemed to open the field, in which he could labor with his whole heart and mind, although he often referred to his early acquaintance with their elementary principles and forms of business and practice, as a valuable part of his own education. Neither did he regard his collegiate education as at all an inappropriate preparation for a life of active mercantile business. He never entertained for himself or his children, the absurd and mischievous notion, which is too prevalent in society, that a man having a collegiate or liberal education, must necessarily preach,—or practice law,—or hold a political office, or trade, or speculate on a large scale,—to be respectable. He regarded the thorough training of the mind, and large acquaintance with books and men, as a fit preparation for any business or pursuit.

Mr. GALLAUDET made a public profession of his religious faith, and became a member of the First Congregational Church of Hartford, under the ministry of Rev. Dr. Strong. In the fall of 1811, he commenced the study of theology at Andover, which he prosecuted with his usual diligence and success, amid all the interruptions and drawbacks of delicate health. He was licensed to preach in 1814, and received im-

mediately an invitation to assume the pastoral relations with a church in Portsmouth, New Hampshire, and from several parishes in Connecticut,—but although admirably adapted for such a life, his Master had work for him in other, and no less important fields of Christian duty.

Mr. GALLAUDET was now twenty-seven years old. His life thus far was a course of diligent and thorough preparation for a life of eminent usefulness in any department of literary or professional labor. His mind was disciplined and enriched by an assiduous improvement of all the advantages of one of the best colleges in our country. He had assured himself of his own knowledge, by his success as a practical teacher. He had devoted much time to the attentive study of English literature, and to the practice of English composition. He had a knowledge of the elementary principles of law, and of legal forms, by an attendance on legal proceedings in court, and in the office of a successful practitioner. He had gone through a thorough course of theological study, and had already officiated with great acceptance as a preacher in a temporary supply of the pulpit in several places. He had seen much of the world, and the transactions of business, in travel, and in the practical duties of the store and the counting-room. He was universally respected for his correct life, as well as thorough scholarship, and beloved for his benevolent feelings, social qualities, and courteous manners. He was ready for his mission. That mission was the long neglected field of deaf-mute instruction, to which his attention had already been turned from his interest in little Alice Cogswell, whose father's residence was in the immediate neighborhood of his own home, and who was also the companion of his own younger brothers and sisters. It was during an interview in his father's garden, where Alice was playing with other children, that Mr. GALLAUDET, then a student at Andover, succeeded in arresting her attention by his use of signs, the natural language of the deaf and dumb, and in giving her a first lesson in written language, by teaching her that the word *hat* represented the *thing*, hat, which he held in his hand. Following up this first step, in such methods as his

own ingenuity could suggest, and what such lights as he could gather from a publication of the Abbe Sicard, which Dr. Cogswell had procured from Paris, Mr. GALLAUDET from time to time succeeded in imparting to her a knowledge of many simple words and sentences which were much enlarged by members of her own family, and especially by her first teacher, Miss Lydia Huntley. This success encouraged her father in the hope, that instead of sending his child, made more dear to him by her privations, away from home, to Edinburgh, or London, for instruction in the schools of Rev. R. Kinniburgh, or Dr. Watson, a school might be opened in Hartford.

Dr. Cogswell had already ascertained, by a circular addressed to the Congregational clergymen of Connecticut, that there were at least eighty deaf mutes in the State, many of whom were young enough to attend a school, and his Christian benevolence prompted the aspiration and belief that it was not the 'will of our Father who is in Heaven that one of these little ones should perish.' With these data and aims before him, and with such information as he could gather as to the progress and results of deaf-mute instruction in Europe, he addressed himself to the Christian benevolence and kind feelings of his neighbors and friends, for their co-operation. A meeting was accordingly held at his house on the 13th of April, 1815, composed (as appears from a journal kept by Mr. GALLAUDET) of Mason F. Cogswell, M. D., Ward Woodbridge, Esq., Daniel Wadsworth, Esq., Henry Hudson, Esq., Hon. Nathaniel Terry, John Caldwell, Esq., Daniel Buck, Esq., Joseph Battel, Esq., (of Norfolk,) the Rev. Nathan Strong, D. D., and Rev. THOMAS GALLAUDET. The meeting was opened with the invocation of the Divine blessing on their undertaking, by Rev. Dr. Strong, and after a full discussion of the practicability of sending some suitable person to Europe, to acquire the art of instructing the deaf and dumb, Dr. Cogswell and Mr. Woodbridge were appointed a committee to obtain subscriptions for the purpose, and ascertain the name of a suitable person who would consent to go. Mr. Woodbridge was then in the prime of life, and in the

front rank of the mercantile interest of Hartford. By his personal solicitation, and the example of his own liberal subscription, he succeeded in the course of one day in obtaining the pledge of a sufficient sum to meet the expense of the enterprise, and it is safe to say that no other business transaction of his life is now associated with such a train of pleasant recollections. He and Daniel Buck, Esq., are now the only survivors of that first voluntary association, in whose prayers, pecuniary contributions and personal exertions, the American Asylum had its origin. Foremost on the list of subscribers in amount, stands the name of Daniel Wadsworth, who gave to this community, through a long life, a beautiful example of the true uses of wealth, by its judicious expenditure under his own personal inspection, for the promotion of Christian, benevolent, patriotic, and literary purposes.

To Mr. GALLAUDET, the eyes of all interested in the object were instinctively turned, as the one person, qualified beyond all others, by his manners, talents, attainments, and Christian spirit, to engage in this mission. After much prayerful consideration of the subject, and not till he had failed to enlist the agency of others in this pioneer work of benevolence, on the 20th of April, 1815, he informed Dr. Cogswell and Mr. Woodbridge "that he would visit Europe for the sake of qualifying himself to become a teacher of the deaf and dumb in this country." On the 20th of May following, he sailed for New York, in the prosecution of his benevolent object.

Before leaving America, Mr. GALLAUDET penned the following address to the benevolent of our own country, in behalf of the object of his mission.

"Amid all the calamities which have of late darkened the world, it is matter of no small consolation to the benevolent mind, to witness the various efforts which are making for meliorating the condition of man. Nor will the hope that rests on divine revelation be deceived, that these efforts, under the blessing of God, will eventually terminate in the universal diffusion of peace and happiness through the earth. Benevolence directed to its proper object will not be lost. The seed may be long hid in the earth, but a future harvest will

crowd honest labor with success. This is sufficient to encourage those efforts for doing good, which in their present prosecution may be attended with considerable embarrassment, and for the successful result of which, the charity which engages in them must be liberal enough to embrace in its view generations yet unborn.

“ Still it is more grateful to witness the effect of our beneficence, to see the smile which we ourselves have lighted upon the cheek of sorrow, and to hear the sound of cheerfulness which our own charity has raised from the tongue of suffering. And where the object of relief is not only present, but owes its misfortune to some natural calamity or inevitable dispensation of Providence; where the impediments and difficulties under which it labors can be removed, and refined intellectual and moral excellence can be shed upon its character, as it were by the touch of our beneficence, then it becomes a delightful duty to imitate the example of him who went about doing good. To such a duty it is the object of this paper to direct the attention of the benevolent.

“ We have among us a class of our fellow beings, the deaf and dumb, who are deprived by a wise Providence of many resources of improvement and happiness with which the rest of mankind are favored. Their *numbers*, their *condition*, and the *practicability* of affording them relief, address loud claims to every feeling heart. A simple statement of facts will, it is hoped, be sufficient to excite the attention of the benevolent to this interesting subject.

“ At a session of the General Association of the Congregational clergymen of Connecticut, held in Sharon, June, 1812, it was reported by a committee appointed some time before for the purpose, that within the limits of the several associations of the State, there were eighty-four deaf and dumb persons. A copy of this report is in the possession of Doctor Mason F. Cogswell, of Hartford. Now no reason can be given why the whole population of New England should not contain a proportionate number of the deaf and dumb. Taking the Connecticut as the standard, New England contains more than *four hundred persons* in this unhappy situa-

tion, and the United States upwards of *two thousand*. If this be any thing like the true number of those who in New England are shut out at present from almost all the sources of intellectual and moral improvement, what a subject of interest does it present to the benevolent heart.

“ At present there is not a single institution of the deaf and dumb in New England. The benefits of such institutions will readily present themselves to the reflecting mind. To say nothing of the inexpressible consolation which would be afforded to parents and friends by establishing schools for the deaf and dumb ; nor of the increase of enjoyment and usefulness in this life, which would thus be given to our fellow-men, the one single consideration of their having immortal souls, which may, by learning the glad news of salvation, become interested in that Saviour who died for all men, is sufficient to invest this subject with an importance, which it is thought, nothing but the want of information has hitherto denied it. Indeed it is a matter of some wonder that New England, so attentive to the interests of her rising generation, so conspicuously preëminent among the nations of the earth, for what her civil institutions have done with regard to the education of youth, should so long have neglected her deaf and dumb children. In this respect she is far behind most of the countries in Europe. In London, Edinburgh, Paris, and other towns on the continent, there have been for many years, schools for the education of the deaf and dumb. And the art of instructing them has been carried to such a degree of perfection, that they are taught almost all that is useful and ornamental in life.

“ However much it may surprise those who are unacquainted with the subject, it is a fact capable of the most satisfactory proof, that the deaf and dumb in Europe have been taught, not only to read and write, and understand written language with exact accuracy and precision, but in some cases to understand spoken language, and to speak themselves audibly and intelligibly. Now if the deaf and dumb in our country can, by a proper course of instruction, be fitted for useful and respectable employment in life,—if they can have their minds

open to such intellectual and moral improvement as will render them comfortable and happy on this side of the grave,—above all, if they can be made acquainted with the revelation of God's mercy through Jesus Christ, who can hesitate to promote an object which is pregnant with so much good, and which addresses itself to the most enlarged views of Christian benevolence?

“In pursuance of this object, should it meet with sufficient encouragement, it will become necessary for the intended instructor to visit Europe for the sake of acquiring this art of instructing the deaf and dumb, which has there been carried to a great degree of perfection. For this pursuit, like most others, depends upon the wisdom of experience for its successful prosecution. This paper solicits the aid of those who are inclined to assist the promotion of the proposed object. The honor of our country, the cause of humanity, the interests of religion, plead in its behalf. It is hoped claims so powerful will not be resisted.”

These claims were not unheeded,—the number of subscribers and the amount of subscriptions were enlarged,—an act of incorporation under the style of the “Connecticut Asylum for the education of deaf and dumb persons,” was obtained in May, 1816, which was changed to that of the “American Asylum” in 1819, on the occasion of a grant of a township of public land, by the Congress of the United States, in that year, mainly through the active exertions of Hon. Nathaniel Terry, and Hon. Thomas S. Williams, representatives of this State, seconded indeed by other members from our own and other States, and especially by the then Speaker of the House, Hon. Henry Clay, of Kentucky.

In the mean time, Mr. GALLAUDET was pursuing the objects of his mission in Europe. Encountering unexpected delays in obtaining admission as a pupil into the London Asylum, then under the care of Joseph Watson, LL. D., he had made arrangements to spend a year in the institution at Edinburgh, which was also likely to be thwarted,—when he opportunely gained an introduction to the Abbé Sicard, who was at that time on a visit to London, for the purpose of giving

a course of lectures explanatory of his method of teaching the deaf and dumb, accompanied by Massieu and Clere,—his favorite pupils and assistants. By this benevolent man, one of the greatest benefactors of the deaf mute, Mr. GALLAUDET was cordially received, and invited to visit Paris, where every facility would be extended to him without fee, or hindrance of any kind. As illustrating the spirit in which Mr. GALLAUDET pursued his work, the following extract from an entry made in his journal, at the time of his greatest discouragements in London, and the day before he heard of the Abbé Sicard's presence in London, is given.

“Our projects are often thwarted by Providence on account of our sins. Alas! if mine have contributed to the production of these difficulties, which have thus far attended the undertaking in which I have engaged, most deeply would I lament the injury which I have thus done the poor deaf and dumb. Can I make them any recompense? With God's blessing, it shall be in devoting myself more faithfully to their relief. I long to be surrounded with them in my native land, to be their instructor, their guide, their friend, their father. How much is yet to be done before this can be accomplished! To Almighty God, as the giver of all good through Jesus Christ, I commend myself and my undertaking. He is able to do all things for me, and if success finally crown my efforts, to Him be all the glory.”

The period of Mr. GALLAUDET'S stay in Paris was abridged by an event which is thus recorded in his journal.

“Monday, May 20th. In a conversation which I had with Clere this day, he proposed going to America with me as an assistant, if the Abbé Sicard would give his consent.”

This suggestion was acted upon without delay. The Abbé's cordial consent was obtained, although he felt it to be a great sacrifice;—and in July, Mr. GALLAUDET had the happiness of embarking for America, with Mr. Laurent Clere, a highly educated deaf mute, one of the ablest pupils of Sicard, and best teachers of the Paris Institution,—an event of scarcely less importance to the immediate success of the American Asylum, than Mr. GALLAUDET'S own consent to

visit Europe in its behalf. How many there are present to-night who can testify to the gratitude to God and his friend, with which Mr. GALLAUDET ever recurred to that conversation in Paris, and to Mr. Clerc's consent to leave his home and his country to devote himself among strangers to the instruction of those who were afflicted like himself.

How touchingly did he refer to that event in his address at the ever memorable gathering of the deaf and dumb in this city, thirty-four years afterward—"What should I have accomplished, if the same kind Providence had not enabled me to bring back from France, his native land, one whom we still rejoice to see among us, himself a deaf mute, intelligent and accomplished, trained under the distinguished Sicard, at that time teaching the highest class in the Paris Institution—to be my coadjutor here at home; to excite a still deeper interest in the object to which he came to devote his talents and efforts; to assist in collecting those funds which were absolutely essential for the very commencement of the operations of the Asylum; to be my first, and for a time, only fellow-laborer in the course of instruction, and then to render necessary and most efficient aid in preparing for their work the additional teachers who were needed."

Although he came to a land of strangers, he now finds himself, as the years pass lightly over him, near his children and grand children, amid a circle of appreciating friends, and a generation of grateful pupils, who will ever shower blessings on him for his many sacrifices and labors in their behalf. Gently may the hand of time continue to fall on his genial temperament and kind affections, and long may it be before one of his surviving associates shall be called on to pay a passing tribute like that in which we are now engaged, to his services and his worth.

The eight months immediately following their arrival (August 9, 1816) in this country, were mainly spent in soliciting pecuniary aid for the Asylum, and in making known its objects to the benevolent, and to all who were directly interested from having sons or daughters afflicted with the privation of the senses of hearing and speaking. With this

end in view, the cities of New Haven, Salem, New York, Albany, Philadelphia, and Burlington, were visited, and liberal subscriptions obtained. The following heading of one of the subscription papers, drawn up by Mr. GALLAUDET, sets forth the views of the institution.

“ A new and interesting charity presents its claims to the benevolent. Its object is to open the sources of intellectual and religious improvement to a very unfortunate class of our countrymen, the *deaf and dumb*. Its views have nothing of a local kind. Its constitution invites to the direction of its concerns, individuals of any of the States. It has chosen for the place of its establishment a central spot in a healthy and economical part of our country, and nothing now is wanting but public patronage to raise it to that degree of permanent and extensive usefulness which the importance of the object to which it is devoted demands.

“ Very considerable funds will be necessary for the support and education of the children of the indigent. It is peculiarly over these unfortunates who are without resources of their own, and who cannot be maintained and instructed by their immediate relations and friends, that the proposed asylum wishes to cast the mantle of its protection.

“ It seeks to restore them to society with habits of practical usefulness, with capacities of intellectual enjoyment, and above all, in the possession of the hope of immortality through Jesus Christ. It expects soon to commence under very favorable auspices. Its principal instructor has visited institutions of a similar kind in London, Edinburgh and Paris. His assistant, who is himself deaf and dumb, is one of the most distinguished pupils of the celebrated Abbé Sicard, and has been for eight years an instructor in the Royal Institution for this unfortunate class of persons in Paris.

“ In Europe, experience has taught the necessity of giving to such establishments considerable magnitude and resources. It is in such alone that this singular department of education can be carried to its greatest degree of excellence, that the pupils can be supported and instructed at the least expense, that they can feel that excitement which is found to

be the result of assembling them together in considerable numbers, and that instructors can be trained for other institutions when they are found necessary. Such establishments now flourish in almost every European state.

“Princes are their patrons, and public munificence has raised them to eminent and extensive usefulness. The first and infant institution of this kind in America, now pleads in the name of those whom it seeks to relieve. Its object it fondly trusts will unite the wishes and secure the aid of all who feel for the honor of their country, for the cause of humanity, and for the diffusion among all minds of that religion whose founder exhibited not only the most endearing trait of his character, but one of the most striking proofs of his Messiahship, in opening the ears of the deaf and in causing the tongue of the dumb to sing for joy.”

After two years of preparation, spent in organizing an association based on the principle of permanency, raising funds, training and procuring teachers, and making its objects known through the press, personal interviews, and public addresses, the Asylum was opened, with a class of seven pupils, on Wednesday, the 15th of April, 1817, in the south part of the building now occupied by the City Hotel. On the Sunday evening following—April 20th—just two years after he had signified his assent to devote himself to this enterprise, Mr. GALLAUDET delivered a discourse, in the Center Congregational Church before a crowded audience, and in the presence of his interesting group of seven pupils, from the words of Isaiah—“Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness waters shall break out, and streams in the desert”—in which he sets forth the advantages likely to arise from the establishment of the Asylum, and the motives which should inspire those who are interested in its welfare with renewed zeal and the hopes of ultimate success. On rising from a fresh perusal of this admirable discourse, written in such pure, polished, and idiomatic English, and breathing so much of the spirit of Him, by whose miraculous agency the

ears of the deaf were opened, and the tongue of the dumb loosened; and contrasting that group of seven pupils, ignorant, isolated and unhappy, and the moral desert in which the deaf mute then dwelt, with the thousands of the same class who have since been instructed, and the thousand homes which have since been cheered and blessed, and all the good, direct and indirect, to the cause of Christian philanthropy which has flowed out of these small beginnings—we seem almost to stand at the well-spring of that river of life, seen in the vision of the prophet, which, flowing out from beneath the sanctuary, and on the right hand of the altar, into the wilderness, a little rill that could be stepped over, widened and deepened in its progress, till it became a mighty stream,—a stream which could not be passed, imparting life wherever it came, and nourishing all along its banks, trees, whose fruit was for meat, and whose leaves for medicine.

From time to time, in the course of every year, before the legislatures of the several New England States, in the halls of Congress, in all of the large cities of the Northern and Middle States, Mr. GALLAUDET, accompanied and assisted by Mr. Clerc, and not unfrequently, by a class of pupils,—continued to present, and advocate the claims of the deaf mute on the benevolent regards of individuals and public bodies. The way was thus prepared for that liberality which has since marked the legislation of the country, by which the education of the deaf and dumb has become part of the public policy of all the older, and most of the new States.

As illustrating the spirit of the man,—and especially the spirit of trust in God,—the looking to his grace for help in all his undertakings, the following extracts are taken from a journal in which, during his early connection with the Asylum, he was accustomed to enter from time to time his progress and private aspirations.

“Sunday, January 25, 1818. I am now surrounded with thirty-one pupils. Mr. Clerc has been ten days absent on a visit to Washington. During the time which has elapsed since the opening of the Asylum, I have had to encounter great trials. Now I am quite exhausted in health and

strength. Oh! that God would appear for me, and make haste to help me. If I know my own heart, I long but for one kind of happiness, that of zealous and cheerful activity in doing good. I have of late began to ponder a good deal on the difficulty of my continuing to be the principal of such an establishment as this, with which I am now connected, will probably be. Most gladly would I hail as my superior here and as the head of this Asylum, some one of acknowledged piety and talents, and of more force of character than myself. Alas! how is my energy gone! How I shrink from difficulties!—Oh! Almighty God! in thy wise providence thou hast placed me in my present situation. Thou seest my heart. Thou knowest my desire is to be devoted to thy service, and to be made the instrument of training up the deaf and dumb for heaven. Oh! turn not a deaf ear to my regrets. Oh! raise me from this bodily and intellectual and religious lethargy, which has now so long prostrated all the energies and deadened the affections of my soul;—Oh! show me clearly the path of duty, and teach me more submission to thy holy will, more self denial and humility—more penitence and perseverance;—Oh! grant me some indication of thy favor and thy love. Oh! touch the heart of my dear friend Clerc with godly sorrow for sin, and with an unfeigned reliance on Jesus Christ. Oh! lead my dear pupils to the same Saviour. Oh! God forsake me not. Cast me not away from thy presence. Take not thy holy spirit from me.”

Again, a few years later, the following entry was made.

“As connected with the Asylum for the Deaf and Dumb, I do hope to feel anxious to discharge my duties in the fear of God. I invoke his grace to qualify me, and I renewedly consecrate myself, soul, spirit and body, to the service of Jesus Christ. I beseech God to guard me against all concern, (1st.) About my own temporal concerns. Oh! may I be led to take no thought in this respect for the morrow, but to leave God to furnish me with what temporal comforts he may see best for me, and not ever form my plans for pecuniary emolument; (2ndly.) Against all undue anxiety respecting the management of the Asylum by its directors. Oh! may I have

a meek, quiet, uncomplaining spirit with regard to all that they may do, however unwise it may seem to be according to my poor, weak, fallible judgment. May I strive each day to do all the good I can to the souls of my dear pupils, and calmly resign every thing which lies out of my own immediate sphere of duty into the hand of him who will overrule all things, however adverse they may seem, for his own glory: (3dly.) Against all uncharitable feelings against any who are associated with me in the internal management of the Asylum. May I rather be careful to examine my own heart and conduct, and consider how far shall I fail of doing my duty conscientiously and zealously. (4thly.) Against any regard to public opinion, while I have the approbation of my own conscience. (5thly.) Against the corruption of my own heart, and my daily besetting sins. Oh! for grace to gain an entire victory over them, and to be conformed in all things to the blessed example of Jesus Christ. Oh God! I implore the aid of thy divine spirit to assist me in all these respects, and to thy name shall be all the glory, through Jesus Christ. Amen and Amen."

It will not be necessary to follow any further in detail Mr. GALLAUDET's labors in connection with the American Asylum and for the benefit of the deaf and dumb. These labors were eminently judicious and successful; and although in an undertaking of such magnitude there are many agencies and many laborers, and all those who work at the foundation, or even beyond that, who gather slowly the material and the laborers,—and those who work on the top stone, or the ornaments,—perform a necessary and an honorable part, and all deserve to be remembered with gratitude, still, it is instinctively and universally felt that the directing mind in this great enterprise,—in its inception, its gradual maturing, and ultimate organization,—is that of THOMAS HOPKINS GALLAUDET. Of this we are sure, that he worked incessantly and wisely, and out to the full circumference of his duty and ability. His labors and anxieties, necessarily attendant on such an undertaking,—the striking out of new plans and methods, the reconciliation of differing views in different

departments of authority and instruction, until the best working plan was in successful operation, were too much for a temperament naturally so excitable as his, and for a constitution never robust. He accordingly felt it necessary to resign his place as Principal of the American Asylum in 1830, although he never ceased to take an active interest as director in its affairs, and was always consulted up to his last illness with filial confidence and affection, by the instructors and directors of the institution.

Before passing into other fields of his useful life, it would be doing injustice to the deaf and dumb, and especially, to those who have enjoyed the privileges of the American Asylum, not to add, that they have ever shown a filial respect and affection towards Mr. GALLAUDET, while living, and are now engaged in raising the necessary funds to erect in the grounds of the institution, some permanent memorial of their gratitude. The world has seldom witnessed a more novel and affecting spectacle, than was exhibited in the Center Congregational Church in Hartford, on the 26th of September 1850, where a large number of the graduates of the institution assembled to testify, by the presentation of silver plate, their affectionate respect to their first teachers, MESSRS. GALLAUDET and Clere, as the chief immediate instruments of their own elevation in the scale of intelligence, usefulness, and happiness, and the primary agents in procuring all the practical blessings which education has given, and is still bestowing on the whole class of deaf mutes in this country. Including the present pupils of the Asylum, there were over four hundred of this unfortunate class present, as large, and probably the largest assemblage of the kind ever seen in the world,—with intelligent joy beaming from all their faces, and gratitude displayed in their animated and expressive language of signs. What a striking contrast to the little group of seven pupils, ignorant, lonely, and disconsolate, who gathered in the same place a little more than thirty-four years before! Surely, peace and benevolence have their victories no less than war. Of a truth, ‘the wilderness and solitary place have been made glad by the breaking out of living waters,

and the desert rejoiceth and blossoms as the rose,—the ransomed of the Lord have returned with songs and everlasting joy upon their head.’

The repose from constant occupation in the instruction and oversight of the affairs of the Asylum, which his resignation afforded him, was devoted by Mr. GALLAUDET to the prosecution of literary pursuits, as congenial to his tastes and early habits, and as a means of supporting his family. He was distinguished while in college for his facility and felicity in English composition, and the volume of Discourses, preached by him in the chapel of the Oratoire, while studying in Paris, and published in 1817, in which the purity at once of his literary taste and Christian character are displayed would alone entitle him to a prominent place among the worthies of the American pulpit. In 1831, he published the *Child’s Book on the Soul*, which exhibits his remarkable tact in bringing the most abstract subject within the grasp of the feeblest and youngest mind. This little volume has gone through a large number of editions in this country and in England, and has been translated into the French, Spanish, German and Italian languages. This publication was followed by several others of the same character, and which were widely read. His *Mother’s Primer* has lightened the task of infantile instruction in many homes and many schools, and his *Defining Dictionary*, and *Practical Spelling-Book*, composed in connection with Rev. Horace Hooker, rigidly and perseveringly followed, are invaluable guides to teacher and pupil to a practical knowledge of the meaning and use of our language in composition and conversation. At the urgent request of the American Tract Society, he commenced in 1833, the publication of a series of volumes under the general title of *Scripture Biography*, which was incomplete at the time of his death,—but which as far as published are to be found in most of the Sunday School and Juvenile Libraries of our country. In 1835 he published the first part of a work, with the title of the *Every-Day Christian*, in which he endeavors to delineate certain traits of Christian character, and to lead his readers to the consideration of certain every-

day duties, which are in danger of being overlooked amid the occupations and pursuits of this world. In this volume he unfolds at some length his own ideal of a Christian life as exhibited in the family state, and in the faithful and conscientious performance of a class of duties, which, although unseen, are essential parts of the vast moral machinery which the Almighty Hand is wielding for the accomplishment of the designs of Infinite Wisdom and Goodness. The plan of the work was probably suggested by a movement on the part of many of our public-spirited and benevolent citizens in the winter of 1834-35, to promote the cause of moral reform among the youth of our city. The prosecution of the object, to Mr. GALLAUDET'S mind, was accompanied with too much denunciation of amusements, innocent in themselves, and objectionable only when pursued too far and under circumstances calculated to lead to excessive indulgence, and to vicious associations and associates. His mode of keeping young people out of places of idle and corrupting resort, as set forth in a public address at that time, and more elaborately in this little volume, is to make home pleasant and attractive,—to cultivate the taste and the habits of reading, of fireside amusements and social intercourse,—and to make home attractive not only to the children of the family, but to clerks and apprentices, who may be in the employment or under the guardianship of the head of the family.

Valuable as these publications are, both in the matter and manner of their execution, and popular as many of them have been and still are, they are only the indications of what he might have accomplished in this department of authorship, if he had enjoyed firmer health and more leisure for meditation and study.

I presume it is safe to say, that Mr. GALLAUDET never rose in the morning without having in his mind or on his hands some extra duty of philanthropy to perform,—something beyond what attached to him from his official or regular engagements. His assistance was asked whenever an appeal was to be made to the public, in behalf of a benevolent or religious object, which required the exercise of a cultivated intellect,

ganization, instruction and discipline of public or common schools,—and he did much, by pen and voice, to advocate their improvement. As has already been stated, so early as 1825, he fixed for the first time the attention of educators, and to some extent of the public, on the source of all radical and extensive improvement of them and all schools, in the professional training of teachers. In 1827 he was an active member of the Society for the Improvement of Common Schools, of which Hon. Roger Minot Sherman was President, and the Rev. Horace Hooker and the Rev. Thomas Robbins, D. D., the real laborers,—one of the first, if not the first society of the kind in this country. He was a member of the committee of arrangements in the teachers' convention held in Hartford, in October, 1830, of which Noah Webster, LL. D., was President. The discussions in that convention, of such topics as the influence of the school fund as the main reliance of the people for the support of common schools, in which Dr. Humphrey, then President of Amherst College, a native of this State, and a teacher for many years in our district schools, took an active part;—the proper construction of school-houses, on which subject Dr. William A. Alcott read a paper, which was afterward published as a prize essay by the American Institute of Instruction, and circulated all over the country;—the qualifications of teachers, which was ably presented in a lecture by Rev. Gustavus Davis,—had a powerful influence on the cause of educational improvement throughout New England. In 1833 he wrote a little tract, entitled *Public Schools Public Blessings*, which was published by the New York Public School Society for general circulation in the city of New York, at a time when an effort was made, which proved successful, to enlarge the operations of that society.

In 1838, he was the person, and the only person, had in view, to fill the office of Secretary of the Board of Commissioners of Common Schools in Connecticut, when the bill was drafted for a public act “to provide for the better supervision of common schools” in Connecticut. The post was urged on his acceptance, with the offer and guaranty by indi-

viduals of an addition of one-third to the salary paid by the State. He declined, mainly from his unwillingness to absent himself as much from his family as the plan of operations contemplated,—and also “because of the apathy as to the importance of this cause, which he had many reasons to know weighed not only on the public mind generally, but on the minds and hearts of good men, and even Christians, who take an active and liberal part in other moral and religious movements. To break up this apathy, requires more of youthful strength and enthusiasm than can be found in an invalid and a man of fifty years of age.” In a conversation held with the individual who afterward entered on this field of labor, through his earnest solicitations, Mr. GALLAUDET anticipated the difficulties which that enterprise afterward encountered, and which he feared would “probably not entirely defeat, but must inevitably postpone its success. But never mind, the cause is worth laboring and suffering for, and enter on your work with a manly trust that the people will yet see its transcendent importance to them and their children to the latest posterity, and that God will bless an enterprise fraught with so much of good to every plan of local benevolence.” The measures of that Board, and of their Secretary, were determined on after consultation with him,—and in all the preliminary operations, those measures had his personal coöperation. In company with the Secretary, he visited every county in the State in 1838, and addressed conventions of teachers, school officers and parents. He took part in the course of instruction of the first normal class, or teachers’ institute, held in this country, in 1839, and again in a similar institute in 1840. He appeared before the Joint Committee of Education in the General Assembly, on several occasions when appropriations for a normal school were asked for. He was one of the lecturers in the teachers’ convention held in Hartford in 1846,—and had the gratification of welcoming to the State Normal School at New Britain, in 1850, the first class of pupil teachers, and of taking part in their instruction. He was to have delivered a public address before one of the literary societies in

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that institution, called, in gratitude for his early and constant advocacy of normal schools, after his name, at the first anniversary of the State Normal School in September, 1851.

Mr. GALLAUDET was a contributor at different times to the *Annals of Education*, while under the charge of William C. Woodbridge, and to the *Connecticut Common School Journal* from 1838 to 1842. In 1839 he edited an American edition of "Principles of Teaching, by Henry Dunn, Secretary of the British and Foreign School Society, London," under the title of *Schoolmaster's Manual*—a truly valuable work, which has gone through many editions in England.

He took an active interest in the lyceum movement, from 1826 to 1840,—and particularly in the Goodrich Association, in 1831, under whose auspices the first course of popular lectures was delivered in this city,—and in the proceedings of the American Lyceum, at its annual meeting in Hartford, in 1838, out of which originated the Hartford Young Men's Institute in the same year. In fine, he sympathized with, and participated, so far as his health and other engagements would allow, in every movement which aimed to elevate, purify and bless society through a wide-spread system of popular education. Universal intelligence, he has somewhere said, under the influence of sound moral and religious principle, and diffused, in connection with other modes of doing it, through the extensive medium of common schools, so as to embrace the whole rising generation, is to constitute, with the blessing of God, the security, the ornament, and the happiness of the social state, and to render it (what we ought ever to regard as its principal value) the propitious auxiliary to our preparation for a higher and nobler condition of being beyond the grave.

In 1837, the county of Hartford, through the exertions mainly of Alfred Smith Esq., erected a prison, on a plan which admitted of a classification of the prisoners, of their entire separation at night, of their employment in labor under constant supervision by day, and of their receiving appropriate moral and religious instruction. Mr. GALLAUDET sympathized warmly with this movement, and in the ab-

sence of any means at the disposal of the county commissioners to employ the services of a chaplain and religious teacher, volunteered to discharge these duties without pay. He continued to perform religious service every Sabbath morning for eight years, and to visit the prison from time to time during each week, whenever he had reason to suppose his presence and prayers were particularly desired. In such labors of love to the criminal and neglected, unseen of men, and not known, I presume, to twenty individuals in Hartford, the genuine philanthropy and Christian spirit of this good man found its pleasantest field of exercise.

On the 6th of June, 1838, Mr. GALLAUDET became connected with the Connecticut Retreat for the Insane, as Chaplain, the duties of which office he continued to discharge with exemplary fidelity and happy results, up to the day of his last illness. Although the directors of this institution were the first to make an appointment of this character, not only for the purpose of daily family worship, and religious worship on the Sabbath for its officers and inmates, but as part of the system of moral treatment of insanity,—still the earliest movement in this direction was made by the trustees and superintendent of the State Lunatic Hospital at Worcester, Mass., in 1835. In their report for that year, both the trustees and superintendent invite the attention of the legislature to the establishment of a chapel, and the introduction of religious exercises, especially on the Sabbath. In 1836, Dr. Woodward again refers to the subject. "A few of our inmates at present go to the churches in the village, and are always gratified by such an indulgence; others spend the day in reading at home; but with a large proportion of them the day passes heavily along, and is spent in idle listlessness or irritation. With the insane I would as far as possible inculcate all the habits of rational life. I wish them to attend religious worship on the Sabbath, for the same reason that other men do, for instruction in religion and virtue. In matters of religion and morality, I would deal with the insane as with the rational mind, approve of no deception, encourage no delusions, foster no self-compla-

cent impressions of character, dignity, and power: I would improve every opportunity, when the mind is calm and the feelings kind, to impress on them that they are men, to excite in their minds rational contemplations, encourage correct habits, awaken self-respect, and prompt to active duty. In aid of this I wish them to attend religious worship, to listen to instruction from the volume of truth, and to receive encouragement to calm and quiet tempers, from its promises of reward to virtuous and upright conduct. Few individuals are so completely insane as to be beyond the reach of moral instruction, and perhaps I may add, of moral responsibilities." With these views a chapel was opened, and religious worship was commenced by regular meetings on the Sabbath, on which all the officers and household of the Hospital were requested to attend.

To carry out his plans to perfection in this important department of the moral treatment of insanity, and especially in its early stages, Dr. Woodward felt the necessity of having the coöperation of a clergyman of cheerful and yet fervent piety, of large acquaintance with men, and of great versatility in modes of reaching the human mind and heart, and above all, of that Christlike spirit, 'which, touched with a sense of human infirmity,' should not expend itself in passive pity, but in wholesome and practical action for its relief. These qualities and qualifications he knew belonged in a preëminent degree to Mr. GALLAUDET, and to him the chaplaincy in the institution at Worcester was tendered. He so far encouraged the application as to visit Worcester, and conduct the religious exercises of the institution for several Sabbaths. He returned to Hartford with a strong conviction that in ministering to the spiritual wants of the insane, and in aiding in their restoration to mental soundness, there was a new field of benevolent activity opened, into which he would enter if such should be the indications of Providence. It was difficult for me, who had been made acquainted with this movement, to see why a man so much and deservedly respected and beloved in this community, who was doing so much good, not only by his direct labors

in every good cause, but by the daily beauty of his life, need go to Worcester to labor for the insane, when we had an institution for this unfortunate class among ourselves, of which we at least ought to be proud, as in reality the pioneer institution of this country in the improved methods of treating insanity, which had already furnished the superintendents of three other institutions, and from which Dr. Woodward had adopted those methods of treating insanity, which have made the State Lunatic Hospital at Worcester known throughout the world.

Believing with Dr. Woodward, that he was eminently qualified for the place, and that such an office could be most advantageously created in our own institution, and that its directors when the subject was fairly presented, would introduce the same, I addressed myself to several of our public-spirited and benevolent individuals, and in less than twenty-four hours received sufficient encouragement to say to Mr. GALLAUDET, and to some of the directors, that in case he should be appointed chaplain, at least one-half of such salary as should be agreed on, would be paid by individuals in Hartford.

Mr. GALLAUDET was appointed; and he entered on his new and interesting field of labor with his usual caution and thoroughness. No man could study his duties with a more prayerful and earnest spirit,—no one could improve more faithfully every opportunity to become intimately acquainted with the peculiarities of the mental and moral condition of each of the numerous inmates of the Retreat,—no one could aim to act in more perfect accordance with the counsels and directions of the superintending physician,—no one could select with more cautious deliberation the truths of religion which could be advantageously adapted to those who are laboring under mental or moral delusions, or more wisely present the motives which could aid in leading back such to a self-controlling and healthful condition of mind, or administer the consolation that would reach their real or supposed trials. The experience of each successive year furnished accumulating evidence of the usefulness of his labors, and the

efficacy of kind moral treatment and a wise religious influence in the melioration and care of the insane. How beautifully did both his manner and success illustrate the wisdom of that law of kindness, which Dr. Todd impressed on the organization of this Retreat as the all-pervading and plastic power of its moral discipline!

O! how vividly did his mode of conversing with the insane, bring back the image and language of that gifted man,—the first physician and founder of the Retreat;—how beautifully did the labors of both realize the language in which Whittier describes the true mode of dealing with the insane,

Gentle as angels' ministry,
The guiding hand of love should be,
Which seeks again those chords to bind
Which human woe hath rent apart,—
To heal again the wounded mind,
And bind anew the broken heart.
The hand which tunes to harmony
The cunning harp whose strings are riven,
Must move as light and quietly
As that meek breath of summer heaven
Which woke of old its melody;—
And kindness to the dim of soul,
Whilst aught of rude and stern control
The clouded heart can deeply feel,
Is welcome as the odors fanned
From some unseen and flowering land,
Around the weary seaman's keel!

The details of the duties and labors of chaplain, as performed by Mr. GALLAUDET, are thus set forth in one of his annual reports to the directors. "Most of these duties are of a very regular and uniform kind. I attend prayers on week days in the chapel, and conduct the religious exercises there on the Sabbath. I keep up a constant daily intercourse with the patients in their respective halls, endeavoring to become familiar with their individual characters and peculiarities, and to do them good in the way of religious counsel, pleasant conversation, and other kind offices. I visit them in their rooms, especially when they are sick, and when cir-

circumstances render it desirable, pray with them, as I do, also, with the attendants and nurses when laboring under indisposition.

“ I attend the weekly reading and sewing parties of the female patients, the customary celebration of the anniversary of American Independence, and other occasions of entertainment and interest which bring many of the inmates of the institution together, performing at such times, such services as are in my power. Occasionally, I go with a party of the patients to visit the Asylum for the Deaf and Dumb.

“ In the course of the year, I render not a few attentions to the friends of the patients from abroad, who are spending some time in the city; receive visits from the patients and the friends of the patients, at my own house; convey messages from those of them who live in Hartford to the Retreat, and from the Retreat to them; and frequently call upon them at their own residences with information to be communicated to them from the physician.

“ Some correspondence devolves upon me, growing out of the relation which I sustain to the Retreat, and my friendship or acquaintance with those who have relatives or friends under its care. I am in the constant habit of learning what it is needful for me to know, in the discharge of my official duties, with regard to the condition of each patient, both when admitted and afterwards, from the physician; while I endeavor, in all that I do, to act in accordance with his views and wishes, I will only add that, as one means of greater usefulness, part of my reading is devoted to such works on insanity and reports of other institutions, as I think will be of practical benefit to me.

“ From year to year, the impression deepens upon my mind, that there is much yet to learn with regard to the physical, intellectual and moral condition of the insane, and much yet to do in ascertaining and applying all the available means of alleviation, of comfort, and of cure. Here is yet a wide, and, to a great extent, unexplored field, in which experience, ingenuity and Christian benevolence may find ample scope for exercise. I am sure, I can say so, from what I ob-

serve in my own appropriate department, with regard to the mental and religious condition of the insane, presenting, as it does, phenomena of the most singular, various, and complicated kinds. Striking and multifarious peculiarities, in these respects, exist among the sane. It would be strange indeed if they were not found to be as many, and as great, among the insane.

“ Each case, therefore, needs to be deliberately and patiently studied by itself, and time must be taken for doing this, that the moral and religious means employed for relief and restoration may be wisely chosen and applied. Hence, in order that the chaplain may be a judicious and successful auxiliary of the physician at the head of an institution for the insane, it is indispensable that he should have frequent and familiar intercourse with its inmates. He thus becomes the better qualified, not only to conduct the customary religious exercises, and to prepare the discourses which he delivers, in a way suited to the condition, and adapted to the benefit of the patients, but also to appreciate the counsels and directions of the physician in his daily interviews with them, and to make these interviews pleasant and profitable.

“ It is by such intercourse, too, that the chaplain gains the confidence and friendly regard of the patients. This opens their minds and hearts to his inspection, and procures for him a moral influence over them which would be very limited and imperfect without this intercourse. It need not, and I think I can say from my own experience, it does not detract from that deference and respect which are due to his sacred office. On the contrary, if this intercourse is wisely conducted, it leads them to esteem the chaplain as their pastor and friend, one who knows them personally, and sympathizes with them individually, and thus to take a deeper interest in his public ministrations, and to be the more profited by them.

“ I have dwelt a little on this topic from the desire that I have to impress its importance upon those who are interested in the insane, or who are interested with the management of institutions for their benefit. For if my labors in the Retreat have been, in any degree, acceptable and useful to its in-

mates, or entitled to any approbation from its directors, this has arisen preëminently from the opportunities which I have enjoyed of daily and familiar intercourse with the pupils."

No one familiar with the internal management and concerns of an institution of this character, and with the phenomena of this disease, can hesitate for a moment to recognize the great benefit of these labors and of religious influence, wisely exerted, to the insane. Many of the patients (we use substantially the language of his reports,) are in a state of convalescence, and are fast recovering their original soundness of mind; and among these and the other patients are a few who well know, by long experience, how to use and prize such privileges. Others are laboring under kinds and degrees of insanity which leave the mind rational with regard to a variety of subjects, religion often being one of them. Some are only periodically affected, and entirely sane during the intervals. Some have perverted moral feelings, obliquities of disposition and temper, while the intellect is capable, in a greater or less degree, of appreciating truth. Of the rest, there are those, indeed, whose minds are so enfeebled or beclouded by their malady, that they may not have any distinct conceptions of religious truth conveyed to them. Yet even these retain some childlike susceptibilities of religious feeling, not wholly inaccessible to the salutary impressions which the outward forms alone of divine worship are adapted to produce. Former associations and habits are not yet obliterated. They often give distinct and pleasant indications that the things of religion are among the few objects which still afford them some gratification; and small as may be the degree of enjoyment and benefit which they thus experience, Christian sympathy delights to provide this solace for them, careful, in the spirit of the Saviour, *not to break the bruised reed, nor quench the smoking flax.*

In estimating the value of these religious exercises there are many things to be taken into account, in addition to their spiritual benefit to the patients, as means of grace that they ought to enjoy in common with their fellow-men around them,—and which things in their aggregate influence, have a

much greater efficiency than many, not familiar with them, would suppose. Such are the following: the necessary preparations to be made for attending the religious exercises in a becoming manner, and which fill up a portion of time agreeably and profitably; the regular return of the stated hour for doing this, and the pleasant anticipations connected with it; the change of scene from the apartments and halls to a commodious, cheerful and tasteful chapel, there to unite in the worship of God; the social feelings induced and gratified; the waking up of formerly cherished associations and habits; the soothing, consoling, and elevating influence of sacred music; the listening intelligently to the interesting truths of the word of God, and uniting with the heart in rendering him that homage which is his first due, as is, beyond doubt, the case with not a few of the patients; the successful exercise of self-control, so strikingly and continually exhibited by those who need to exercise it; the having their own place of worship, and their own minister whom they regard as the peculiar pastor of the little flock to which they belong; the habits of punctuality, order and decorum they acquire, and relish, in going to and returning from the accustomed place of their devotions,—the two sexes having their separate avenues for entering and withdrawing, connected with the male and female sides of the institution, and their appropriate, distinct seats while assembled together; the feeling that, in all this, they are treated like other folks, and act as other folks do, and the subsequent satisfaction, a part of our common nature, which many of them experience in the reflection that they have performed an important duty.

The Sabbath, it may be added, would be, to many of the inmates of the Retreat a monotonous and tedious day, if it were not enlivened and cheered by their coming together for religious worship. This has often been noticed, and also that they manifest a strong and even restless desire to have the usual religious exercises return, when, as will sometimes happen from peculiar circumstances, they have been temporarily suspended.

Of a truth, he has well said, “such labors have their encour-

agement and reward. They have made me familiar with hundreds of individuals, whose afflicted condition, while shutting them out from the usual occupation, privileges and enjoyments of the intelligent and busy world around them, has not in most instances, rendered their minds impervious to the influence of moral and religious truth, nor their hearts inapproachable by the kind offices of Christian sympathy and love.

“How many torpid sensibilities have I seen awakened to respond to the impressions of the fair, the beautiful, and the good; how many consciences aroused to a sense of the right and the wrong, so as to produce the power of self-control and of proper conduct; how many slumbering domestic and social affections kindled up into their former activity; how many religious despondencies, sometimes deepening into despair, changed into the serenity of Christian hope; how many suicidal designs forever abandoned, because life had become a pleasure instead of a burden too heavy to be borne; how many prayers revived on the altars of private and public devotion; how many kindly charities of the soul breathing forth, once more, in deeds of self-denying beneficence.”

In this necessarily hurried and imperfect review of Mr. GALLAUDET'S life and services, I have dwelt at some length on his labors at the Retreat and in behalf of the insane, not only because such labors have been more out of the way of public observation, and because they can never appear in a form to be recognized by public gratitude,—but because the physical, intellectual and moral condition of the insane, and the whole subject of insanity,—its nature, causes, and available means of prevention, alleviation and cure, are even now imperfectly understood. Not the least valuable service rendered to the cause of humanity by the Retreat in its management of the insane, and by Mr. GALLAUDET, as its chaplain, and by his conversations with the patients and their relatives and friends, will be found in the light which has thus been shed, on this interesting field, through the community. Thirty years ago, when this institution was established, insanity was regarded in some mysterious and special sense,

as a direct visitation of Heaven, which it was almost an act of impiety to trace to physical causes, and as affixing a reproachful stigma upon the character of the unfortunate sufferer. But the investigations which have been made, here and elsewhere, into the causes of that perversion or impairment of the mental faculties, or moral affections, either entire or partial, which constitutes insanity, have shown beyond all doubt, that it is a physical disease, as much as a fever, or the gout,—that it springs from natural causes, induced by a violation, near or remote, knowingly or ignorantly, of some of the organic laws on which mental functions depend,—that these causes, if not always within the control of the individual, may be, in a large majority of instances, hastened or retarded in their effects, and what is of far more practical importance, can be known and counteracted entirely.

A recent inquiry into the causes of more than twenty-two thousand cases of insanity, in American institutions, demonstrates that while there are more than one hundred and seventy avenues through which this formidable disease makes its attacks on the domains of the soul, a large proportion of these avenues can be closed entirely, by early preventive measures; and that unless this is done, and done soon, with an energy and on a scale commensurate with the magnitude of the calamity, the ravages of the disease will go on increasing in a fearful ratio in this country. Most of the causes of insanity which operate in other countries, are found working here with increased energy, with the developments and results of our peculiar civilization. The very freedom of thought, religion, business, and locomotion, which constitute the glory of our social and political condition, are attended with excessive mental action, with uncertain employment, hazardous speculations, frequent failures and disappointments, abounding means and provocations for sensual indulgences, multiplied dangers of accidents and injury, a restlessness in social life, and painful struggles for showy and fashionable styles of living and the distinction and emoluments of office. Unless this increase of mental activity, and consequent increase of cerebral action, is accompanied by a cor-

responding knowledge of its inevitable consequences, and a corresponding increase of discretion to guide, and of prudence to restrain,—then will insanity go on increasing among us, shaking down the pillars of reason, and not only multiplying retreats and hospitals, but filling our homes with desolation and woe, and consuming all the treasures of joy and hope.

In this connection, it may be well to remark that Mr. GALLAUDET'S experience and observations among the insane, were not lost upon him as an educator, but furnished him with facts and illustrations, by which in his practical lectures to teachers, or conversation with parents and others interested in the cause of education, he shed light upon questions of deep and general interest connected with the philosophy of mind, and the reciprocal influence which the mind and body have upon each other,—the elements of moral science,—the education and training of children and youth, both in families and schools,—the preservation of health and reason, and the precautionary measures to be pursued to guard against the ills of the flesh and the spirit, and thus enabling every individual to prevent more than the most successful institution can ever mitigate or remove. To him the Retreat was not only the field of Christian benevolence, but a school of practical wisdom as an educator. In a letter addressed to me in 1844, he quoted a paragraph of one of Dr. Woodward's reports, as expressing clearly and forcibly his own conviction, that a defective and faulty education through the period of infancy and youth is the most prolific cause of insanity, and that we must look to a well directed system of education, having for its object physical improvement, no less than moral and mental culture, as the best security against the attacks of this most formidable disease. With this conviction, in all his later educational addresses he dwelt on the importance of paying attention to the physical condition and improvement of schools, to ventilation, to all the arrangements of the yard, to exercise, to frequent intervals of relaxation from study spent in the fresh air, and in athletic sports, to the proportionate development of all the faculties, and in all cases, to the avoidance of undue stimulants to study, especially with young children and with females.

IN 1835-6 Mr. GALLAUDET was induced by an association of which Mr. Richard Bigelow and Henry Hudson, Esq., of Hartford, were the active members, to visit the western States in reference to a plan of religious education for that section of the country, which in coöperation with local and individual efforts, and in aid of existing schools, contemplated a supply of well qualified teachers and the establishment in each State of at least one model institution of Christian education. The financial disasters which swept over the country soon after, crippled the means of several of the active promoters of the plan, and it was postponed, never to be renewed under the same auspices. At a later period, a somewhat similar enterprise was undertaken by Miss Catherine E. Beecher, to which Mr. GALLAUDET ever gave his counsel and aid, in preparing the class of teachers who have for the last four years assembled in Hartford for a course of preparatory instruction, before going west.

Among the religions and benevolent enterprises in which he was particularly interested, may be mentioned the American Tract Society, of the Connecticut branch of which he was for many years president; the cause of universal Peace, which he aimed to promote by disseminating information among all men of the anti-Christian tendency of the war spirit, and by cultivating in every way the doctrines and graces of Christianity, commencing always with the individual, and spreading out through the family and the neighborhood, till they embraced the State and the world; and the civilization and Christianization of Africa by means of colonies of free, intelligent and religious blacks from this country. To the American Colonization Society and its affiliated societies he was in the habit of looking as the great instrumentality under Providence for elevating the condition of the African race in its own home, and wherever the cupidity of other races may have forcibly transplanted it. No man could be more kind and considerate in his attentions and efforts to improve the condition of this class of our population at home, and especially in providing them with the means of intellectual and religious improvement.

After living a life of practical usefulness, such as it is the privilege of but few good men to live, and yet such as every wise man at the time of his death, if he could live his life over again, would aspire to live, Mr. GALLAUDET died as every good man would desire to die. Overtaken by sickness in the discharge of his duties at the Retreat, he retired to his own home and his chamber on the night of the 20th of July, to go no more out, until borne by others to his last resting-place. His disease proved to be an aggravated form of dysentery, and so prolonged and so severe was the attack, that his constitution, never robust, and his strength, which was never vigorous, and which for the last twenty years had been husbanded only with extreme care, sank beneath it; and after forty-six wearisome days and nights, during most of which his mind was remarkably clear and active, and his faith undimmed, he died on the 10th of September, 1851, leaving to his widow and eight children, and this sorrowing community, the inestimable legacy of his life and character, and the consoling lesson of his death. In the bosom of his family,—watched over by the gentle eye of affection,—ministered to by children who would keep him yet a little longer from the sky,—the last offices of the sick-room sought by neighbors and friends, who would thus requite his kindness to them, and mark their appreciation of his worth,—without one gathering mist or shade on his hope of a blessed hereafter, secured (to use his own language) not by merits of his own, but by the redeeming grace of God,—he passed through his last tedious sickness, feeling the arm of his Saviour beneath him; and when his hour came, his spirit passed away so gently, that the precise moment was unmarked,—

They thought him dying when he slept,—
And sleeping when he died.

His soul to Him who gave it rose,
God led him to his long repose,
His glorious rest,
And though that Christian's sun has set,
Its light shall linger round us yet,
Bright, radiant, blest.

In forming any just estimate or analysis of Mr. GALLAUDET'S character, we must assign the first and prominent place to his religious views and habits. In his love to God and love to man, are we to find the hiding of his power, as a practical philanthropist. In the language of one who knew him intimately for the last twenty years of his life: "Religion was so interwoven into the whole character of Mr. GALLAUDET, that we can rightly estimate it only in connection with the entire web. Some men, and good men too, as we must regard them, appear not the same in their religious aspect as in business, or in social scenes,—but it may be truly and emphatically said of him, that his religious life was his whole life. In the expressive title of one of his own volumes, he was an *every-day Christian*. There was nothing fitful in his piety: it was of the same evenness and symmetry which marked the other parts of his character. It was not a succession of oases around springs in a desert, linked together by long tracts of sandy waste,—but fed by principle, it found its resemblance in the verdure which borders on an ever-running brook.

"His religion was beneficence where good was to be done or kindness shown. It was honesty, exact and scrupulous, where business was to be transacted between him and his fellow-men. It was conscientiousness, where the rights of others were involved in his plans or his acts. It was self-denial, where the wants of the poor and the unfortunate required not only an outlay of time, but solicitations sometimes painful to make, in gaining the coöperation of others. It was courtesy, where it was often difficult to reconcile the claims of an extensive acquaintance with the discharge of pressing, indispensable engagements. It was humility, towards God, shewing itself in a deep sense of unworthiness. It was penitence, when human weakness yielded to temptation,—penitence sincere, abiding, and fruitful, in meet works. It was cordial trust in the atonement of a Divine Redeemer,—not leading to carelessness, but exciting prayerful efforts to transfer the grace of that Redeemer's character to his own. It was hope,—not now of noonday glare, and now of mid-

night gloom, but hope ever uniform and steadfast, though sometimes bedimmed with a passing cloud. It was joy, not buoyant, like that of the new-born soul, or triumphant like that of the martyr. No one acquainted with his mental characteristics, his habitual moderation,—his almost excessive caution,—his keen insight into character,—his close scrutiny of his feelings, would look in his bosom for joys like these. But to joy such as flows from beneficent acts,—such as the peace of God imparts to the contrite spirit,—such as a hope of casting off human weakness, and mingling through grace among the sanctified in Christ Jesus in a higher life, inspires, to such joy he was no stranger.

“He had a deep reverence for the sacred scriptures and exalted views of their influence in controlling and purifying the human mind. As an instrument of government in the family, and in society, no one held them in higher estimation. His religious sentiments were those commonly denominated Evangelical. He loved to regard the truths of the gospel in their simplicity, and though as capable as most amongst us of metaphysical speculations, in which he would sometimes indulge in conversation with his intimate friends,—he fell back on the Bible in its obvious meaning for the support of his hope and his quickening in the religious life. Though a firm believer in the necessity of supernatural aid to train man for heaven, he ever urged the serious, regular, prayerful observance of divine institutions and means of moral improvement. On the moulding power of these he relied for forming the Christian character rather than on any measures of mere human devising.

“Both from principle and native temperament, he was charitable in his estimate of the opinions of others,—but when the occasion demanded, he was ready courteously and firmly to defend his own. The respect with which he was regarded by the religious of every name, shews that this striking trait of his character was duly appreciated.

“To an unusual extent, he associated this world, its scenes, its occupations, its influences, with a future existence,—regarding the habits, both intellectual and moral,

which we form on earth, as entering with us into that state. 'Non omnis moriar,' all of me will not die, was an unfailling quickener of his zeal in preparing to perform in another life an agency of benevolence, pure, ceaseless; self-satisfying, eternal. And who can doubt that in some part of God's wide empire, his happy spirit is now ministering to 'them who shall be heirs of salvation,' or planning schemes of beneficence, which earth's intellect cannot conceive, or earth's resources execute."

Such is the religious character of Mr. GALLAUDET, as drawn by one, (Rev. Horace Hooker,) who knew him intimately for a period of twenty years, in his mature manhood, and as testified to by others who knew him as intimately at the same and other periods of his life. Out of whatever theological dogmas as roots, this character may have grown, all will witness that it bore the peaceable fruits of righteousness. Amid the jarring and sometimes belligerent forces of creeds and denominations, it was refreshing to find one character in our midst, who had a charity large enough to act in any good work with others of differing views, and that too without sacrificing the convictions of his own conscience, and at the same time securing the respect of all classes and conditions of men. In the language of Jonathan Edwards, as applied by a distinguished divine of our own city, who differed from him in some points of church doctrine and organization, (Rev. Dr. Turnbull,) "The soul of such a Christian in the midst of other Christians, appeared like such a little white flower as we see in the spring of the year, low and humble in the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as ever in a calm rapture, diffusing around a sweet fragrancy, standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun."

What a beautiful and truthful commentary and illustration was his own daily life, of his religious views as set forth in his pulpit discourses, and more elaborately in his *Every-Day Christian!* All of us, who have had occasion to consult or converse with him in the street, in the office, in the

committee-room, in his own house, must have had occasion to notice the equable condition of his mind and heart,—the faithfulness of his memory,—the clearness of his conceptions,—the ability to call into exercise his mental vigor and resources, together with the calm and self-possessed state of his affections, going forth in easy and happy expressions of good will to others. How naturally, how habitually did he improve every occasion of social intercourse, or even a casual meeting, by rational, instructive, and, at proper moments, serious conversation, without casting one shade of gloom over such seasons; and, in his own home, how gracefully were the courtesies of society and the attachments of friendship made subservient to the highest purposes of this life, and of that which is to come. His life was a living sermon, that was read and appreciated by all men.

As a teacher, his success was uniform and preëminent in a widely diversified field of experience. In his college classes, among the deaf mutes, in the Hartford Female Seminary, at the head of his own family school, and as a teacher of teachers, he was distinguished by the same characteristics, and by the same success, viz: the moral influence of his own personal character and actions,—the thorough preparation he brought to every recitation and every duty,—his own clear conception of every principle and every fact which he wished to convey to the minds of others,—his power of arresting and retaining the attention of his pupils, even among the very young, and particularly among the dull and those whose minds were undisciplined,—the simplicity and vividness of his illustrations, and the clearness and logical sequence of his statements,—his power and range of expression, both in pantomime and in spoken language,—and the rigid accuracy which he ever exacted from his pupils in every exercise. In his own peculiar department, in that with which his reputation as a teacher is inseparably connected, he was distinguished for his mastery of pantomime, the natural language of the deaf and dumb, which he has also the merit of having simplified and extended,—for the facility and felicity with which he explained to them the difficulties and use of

written language, and for his powers in unfolding the sublime as well as the simple doctrines of morality and religion,—the ideas of justice, goodness, responsibility, spiritual existence, immortality and God. To Mr. GALLAUDET is universally conceded the no ordinary merit, of being the first to establish for his pupils in the American Asylum the daily and Sabbath devotional exercises by signs, thus securing to them the privilege of social worship, and adding to the restraints on bad conduct and to the motives of a correct life. In all that relates to religious culture, our American institutions are confessedly in advance of European institutions, and this is mainly to be attributed to the methods and example introduced by Mr. GALLAUDET into the American Asylum.

The greatest service rendered by him as an educator and teacher,—his highest claim to the gratitude of all who are laboring to advance the cause of education in any grade or class of schools, is to be found in his practical acknowledgment and able advocacy of the great fundamental truth, of the necessity of special training, even for minds of the highest order, as a prerequisite of success in the art of teaching. In view of this truth, he traversed the ocean to make himself practically acquainted with the principles and art of instructing the deaf and dumb;—to this end, he became a normal pupil under the great normal teacher Sicard, in the great normal school of deaf-mute instruction in Paris. And still distrusting his own attainments, he thought himself peculiarly fortunate in bringing back with him to this country a teacher of still larger experience than himself, and of an already acquired reputation, and thus making the American Asylum the first normal school of deaf-mute instruction on this continent. And beyond this, he was ever the earnest advocate for training, under able master workmen in the business of education, all who aspired to teach the young in any grade of schools. How confirmatory of the wisdom of his views is the success the American Asylum. If he, and such as he, can do so much to improve and confirm the health, to develop the different faculties of the mind, to communicate knowledge, to subdue and control the passions and propen-

sities, and to awaken and train the higher sentiments and holier affections of our common nature, in children laboring under such extraordinary natural deprivations and obstacles as the deaf and dumb, by means of skill, experience, apparatus and perseverance,—surely much, very much more, can be accomplished by the same skill, experience, apparatus and perseverance, with children having all their senses, and under more favorable and favoring circumstances and influences. But do we find such teachers in one out of a thousand, or one of ten thousand, in our common schools, where the mass of our children are educated? Does not society, which sees the necessity of tact, skill, experience, and singleness of aim and life, in teachers of the deaf mute and blind, and employs persons having these qualities and qualifications at a compensatory price, tolerate a degree of unfitness, both in character and preparation, in the teachers of the people, which would not be tolerated in any department of labor that ministers to its material interests and enjoyments?

As an author,—and especially of text-books, and books for children and youth,—while he has done enough to give him a distinct and permanent place in the annals of American literature, he has exhibited such large and wide views of education, such an accurate knowledge of the order and degree and methods of development, to which each faculty should be subjected, such accuracy in defining words and stating principles, and such facility in unfolding the most abstruse and complex problems and propositions, that it is a matter of deep regret, that he did not devote himself to the preparation of a series of text-books for instruction in the English language. I know of no living teacher or educator who can do the work so well. His volume of *Sermons*, published in 1817, his *Every-Day Christian*, his *Child's Book on the Soul*, and his incomplete serial work, *Scripture Biography*," are beautiful specimens of correct and polished composition, as well as of accurate thought and Christian feeling.

As a public speaker, in the pulpit or the lecturer's desk, soon after he entered the ministry and during his early con-

nection with the Asylum, he was eminently popular. As a sermonizer he had but few equals. His subject was distinctly set forth, the topics logically arranged, his language polished, his imagination chaste, his manner earnest, and his voice persuasive. The hearer was borne along by a constantly swelling tide, rather than swept away by a sudden billow. In later life, at least on ordinary occasions, his power as a preacher was weakened by his habit of simplifying his thoughts, and extending his illustrations for the deaf and dumb and for children. But these last qualities made his preaching at the Retreat and the prison particularly profitable and acceptable, delivered as it was with a clearness and sincerity of manner and tone, which won at once the hearts of the sorrowing and the outcast.

To appreciate the character and value of his services as chaplain, both in the county jail and the Retreat, he should have been seen and heard; and especially at the Retreat, not only in his regular religious teaching on the Sabbath and in evening worship, but in his daily visitation among the dim and erratic in soul, and his intercourse with their friends and relatives, who were sorrowing over the wreck of domestic joys and hopes. How simple and wise were his instructions,—how surely did his kindness open the closed doors of their affections,—how like the dew distilled his words of consolation,—how like the notes of David's harp on the unquiet spirit of Saul, fell the tones of his voice over those whose thoughts, it seemed but a moment before, could not rest or be comforted!

His conversational powers were remarkable, and he never failed to interest all who came into his society. To a command of language, at once simple and felicitous, he added a stock of personal reminiscences drawn from a large acquaintance with the best society in this country and in Europe,—a quick sense of the beautiful in nature, art, literature and morals,—a liveliness of manner,—a ready use of all that he had read or seen, and a real desire to make others happy, which made his conversation always entertaining and instructive. He was, beside, a good listener,—always deferential to old

and young, and could have patience even with the dull and rude. With children he was eminently successful, winning their confidence by his kind and benevolent manner, and gaining their attention by the simplicity and pertinency of his remarks. He seemed in society as in the world, to make it a matter of principle "to remember the forgotten," and thus to draw the old and retiring into the circle of the regards and attention of others.

Although below the ordinary height, and singularly modest and unassuming, yet with his erect carriage, and dignified although not formal manners, always respectful and even courteous to others, without challenging any special attention to himself or his office, he succeeded in inspiring a reverence softened by love, which mere personal presence, age or office could not command.

He never spoke ill of any man, and could not listen without exhibiting his impatience, to such speaking in others, and never without suggesting a charitable construction of motives, or the extenuating circumstances of ignorance, or the force of temptation. His sympathy and charity for the erring, whether in conduct or opinion, were peculiar. Those who had never felt the power of temptation, or never cultivated the grace of charity, "which beareth all things, believeth all things, hopeth all things, endureth all things," might deem this a weakness, but to me it seemed akin to the kindness of Him, who was touched with a feeling of human infirmity, and whose mission it was to call sinners to repentance.

He was methodical in the transaction of business to an extent rarely found in men of literary habits. This was partly the result of his home training, and partly of his experience in the counting-room and commercial affairs. It was a favorite theory of his, that every boy before entering college or a profession, should have at least one winter's experience in a store, and one summer's training on a farm.

He was punctual in all his engagements. He thought it was neither just or Christian to make appointments, and then break them on any plea of convenience, or forgetfulness.

He was economical,—not for the sake of hoarding, but from necessity and a sense of justice. “Owe no man anything,” was a precept of perpetual obligation with him.

He was cautious to an extent, which in the opinion of some of his best friends, abridged his usefulness. This may be so,—and I have thought so at times, when I felt the need of his active coöperation in enterprises in which I was particularly interested. But I have had many occasions to admire his wise, forecasting prudence, in keeping aloof from schemes, which although plausible, he could foresee must fail. This caution may have abridged his activity, but it prolonged the day of his usefulness. His path is strewn with as few fragments of enterprises wrecked, as that of any other person, whose mind was always projecting plans of social improvement.

His benevolence was of that practical, universal and preventive sort,—that it can be followed by every body, every day, in something; and if followed by every body, and begun early, and persevered in, would change the whole aspect of society in a single generation. It began with the individual, each man and woman and child, by making the individual better. It worked outward through the family state, by precept and example, and above all by the formation of habits, in every child, before that child had become hardened into the guilty man and woman. It operated on every evil by remedies specifically adapted to meet its peculiarities. It promoted each good by agencies trained for that special work. It looked to God for his blessing, but its faith in God's blessing was made sure by its own diligent works.

Mr. GALLAUDET was emphatically the friend of the poor and the distressed. He did not muse in solitude on human misery, but sought out its victims and did something for their relief. There was a womanly tenderness in his nature, which was touched by the voice of sorrow, whether it came from the hovel of the poor, or the mansion of the rich. His benevolence was displayed not simply in bestowing alms, although his own contributions were neither few or small

according to his means,—not simply as the judicious almoner of the bounty of others, although no man among us was more ready to solicit pecuniary subscriptions and contributions, (not always the most agreeable or acceptable business in the range of benevolent action,) or give the necessary time to the judicious application of the means thus raised,—not simply by prayers earnest and appropriate, in the home of mourning,—but by the *mode* and the *spirit* in which he discharged these several duties. He did not aim always or mainly to secure the pecuniary contributions of the rich, but what is of far higher value both to the rich and poor, to enlist their personal attention to the condition of the suffering members of society. His wish always was to localize and individualize benevolence so that every man should feel that he has a direct personal interest in some spot and individual of the great field of suffering humanity. He knew from his own heart, that we love that which we strive to benefit, and he was therefore anxious that every man should be found doing *good* to something, or somebody, who stood in need of such personal help. His own life was a practical illustration both of the wisdom and beauty of his doctrine. He took a real pleasure in seeking out and relieving human suffering, and no one could more literally act out his religion,—if to do so, was to visit the widow and fatherless in their affliction.

Although no man could place a higher value on religion, as the personal concern of every son and daughter of Adam, and as the source of inward comfort and strength, particularly to the poor and distressed,—he knew full well that religion did not stand alone in the human mind, and was not the only concern of human nature here below. He felt and acknowledged its connection with the entire life,—with intellectual cultivation, with manners and personal habits, with household arrangements and management, and with the substance and form of parental duty. Hence his labors in behalf of the poor covered a much larger ground than the immediate relief of physical wants, or the utterance of a prayer, or words of spiritual consolation. He labored to impress on the rich and the poor, as householders and tenants,

the Christian duty, the necessity of making the homes of the poor more healthy, comfortable and attractive. He saw the difficulty, if not the impossibility of cultivating the Christian virtues and graces, amid the filth and discomfort of cellars and garrets, and even of such dwellings as the destitute generally occupy. He saw also the necessity of time and mental vigor, if the poor and the laborer are to profit by sermons, and tracts, and lectures. After ten, twelve, or fifteen hours, confinement to hard labor there is neither elasticity of mind or body to entertain serious thought or severe reading. Both body and mind need rest, or at least recreation, and unless a taste for innocent amusements has been created, and easy access to such amusements can be had, the laborer must go to his pillow,—or to the excitements of the shop or of congenial company. Hence, MR. GALLAUDET'S aims were to secure for all laborers, old and young,—in the factory and in the field,—in the shop, and in the kitchen, *time*,—time to attend to their spiritual and their intellectual improvement;—in the second place, a *taste* for something pure and intellectual,—and in the third place, the means of gratifying these tastes.

In all his plans of benevolent and Christian action, for society or for individuals, he never lost sight of the paramount claims of home and the family state as the preparatory school, in which the good citizen is to be trained up for the service of the state, and the devoted Christian for the service of his Master. The making of a little more money, or the participation of social enjoyments, were with him no excuse for neglecting an engagement with his own children;—nay, when the calls of the public, or the voice of religion itself, would seem to urge to the performance of higher and more important duties, his doctrine was that conscience should weigh these claims, looking to the word of God for instruction, and to the throne of his grace, for guidance, against the sacred trust of discharging his duty faithfully in the domestic circle. In the peculiar position of his own family, he felt these ties and claims the more strongly.

On this, mainly, he rested his final declinature of the urgent

invitation of the trustees of the New England Institution for the Blind, to place himself at the head of that benevolent movement in 1831,—and in 1838, the as urgent solicitation of the Board of Commissioners of Common Schools that he would accept the post of secretary, and the only executive agent in its operations in behalf of education in the State.

There is one responsibility connected with the situation of the head of a family,—that of the guardianship of clerks and apprentices,—the nature and duties of which he took every fit occasion, in conversation, and in his public addresses, to explain and enforce. Many a young man, leaving his parental roof for the first time, breaking away from a mother's tearful advice and exhortations, and a father's last petition to a kind Providence, to seek his fortune in this city as a clerk or apprentice, amid new companions, new trials, and new temptations,—owes his safety to the kind word fitly spoken, or little attention timely shown of Mr. GALLAUDET. And beyond this personal service, how often and how earnestly has he explained and enforced the claims of such young persons, on the constant watchfulness and care of employers,—as the only individuals that can exercise a parental guardianship over them, and who can by making their own homes attractive to them and their own children, preserve them from the allurements of vice and from habits of dissipation.

I shall not, I trust, intrude on the sacredness of family privacy, or private sorrow, in the few additional words which I shall say of his domestic life. Mr. GALLAUDET was married on the 10th of June, 1821, to Miss Sophia Fowler, of Guilford, a deaf mute, with whom his acquaintance commenced while she was a member of the first class of pupils instructed by him at the Asylum. Seldom has domestic life been blessed with so sweet an accord of temper, taste, and views of family instruction and discipline, and by such a bright dower of clustering charities,—a triumphant testimony to the deaf mutes, of their inherent capability, properly instructed, to take their appropriate position of influence in the family state. In no one position did the distinguishing features of

his mind and heart shine out more clearly than in his own home, and in the practical discharge of his domestic and social duties. Here his views, as a wise educator, were illustrated by beginning the work of parental instruction and example in the very arms of the mother, and in the lap of the father, while natural affection tempers authority with love, and filial fear with filial attachment and gratitude. Here he aimed to form habits, as well as principles of truth, temperance, honesty, justice, virtue, kindness and industry. Here by example and influence, by well-timed instruction and judicious counsels, by a discipline uniform in its demands of strict obedience, yet tempered with parental fondness and familiarity, did he aim to fulfil the obligations which God had imposed on him as the head of a family; and in this preparatory sphere of instruction he had the personal and assiduous attention of Mrs. Gallaudet. He was much with his family,—joining in their innocent recreations,—contributing to their instruction and improvement,—shedding over them the benign influence of his example,—ruling almost with an unseen authority,—his look mild, yet unwavering,—his voice gentle, yet decided,—his manners familiar, yet commanding,—and looking to God continually in prayer, and to his written word for guidance and counsel. In his own home, he sought and found repose and refreshment after his occupation in his own study or his abounding labors abroad; and when sickness visited him, or any member of his family, which it did often and severely, they were all so trained as to minister to each other's bodily wants, and as well as to each other's spiritual necessities.

In bringing this discourse, already too protracted, to a close, I will dwell for a moment on some of the practical lessons, which we should gather from the contemplation of the life of THOMAS HOPKINS GALLAUDET, and bring home to our business and bosoms.

The least we can do to prove ourselves worthy of possessing his name and example among the moral treasures of our

city and State, is to cherish the family,—the objects of his tenderest solicitude and care, which he has left behind him; and by some fit memorial to hold in fresh and everlasting remembrance, his deeds of beneficence to us and our posterity forever. The ashes of such a man, in whose character the sublimest Christian virtues ceased to be abstractions, if his memory is properly cherished, will, like the bones of the prophet, impart life to all who come in contact therewith. The ingenious youth of our city, should be led, by some memorial of our gratitude for his services, to study his life, till its beauty and spirit shall pass into their own souls, and flow out afresh in their own acts of self-denying beneficence.

Whatever we may do for the future, we may at least act in the living present, in the spirit, and to some extent in the methods which have wrought such valuable results in his life. It may not be the lot of any of those who hear me, to pursue the same walk of professional labor,—it may not be the privilege of any of us to open up new avenues of knowledge to those who, in the providence of God, are deprived of all or either of the senses, through which the soul holds intercourse with the outer world; but if we look around in the streets, or neighborhood where we dwell,—if we will open our ears and our hearts in our daily walks, we shall not fail to find, as he always found, neglected or misguided children, who are as truly shut out from innocent pleasures, from all the delights and rewards of virtue, as are the deaf from the voice of men, or the blind from the light of day. We need not go out of the limits of our own city, to find children, who have been accustomed from infancy to sights and sounds of open and abandoned profligacy, and trained, by example, to idle, vicious and pilfering habits, and who, if not rescued soon, will be found hanging round places of public resort, polluting the atmosphere by their profane and vulgar speech, alluring to their own bad practices children of the same and other conditions of life, and originating or participating in every street brawl or low-bred riot, until, in their downward career, there is on earth no lower point to reach. Such chil-

dren can not be safely gathered, or profitably instructed in our public schools. For them, one or more of that class of educational institutions, known as refuge schools, or schools of industry, should be established. But even this will not reach the source or the extent of the evil. The districts of our city where this class of children are found, are the appropriate fields of systematized plans of local benevolence, embracing friendly intercourse with the parents, an affectionate interest in the children, the gathering of the latter into week-day infant and primary schools, and schools where the use of the needle, and other forms of labor appropriate to the age and sex of the pupils can be given,—the gathering of both old and young into Sabbath Schools and worshipping assemblies,—the circulation of books of other than a strictly religious character,—the encouragement of cheap, innocent and humanizing games, sports and festivities,—the obtaining of employment for adults who may need it, and procuring situations as apprentices, clerks, &c., for such young persons as may be qualified by age, capacity and character. By individual efforts and the combined efforts of many, working in these and other ways, from year to year, these moral jungles can be broken up,—these infected regions can be purified,—these waste places of society can be reclaimed, and many abodes of penury, ignorance and vice can be converted by education, economy and industry, into homes of comfort, peace and joy.

It may not be our privilege,—and if it were, we may not have the admirable tact to succeed as he did,—to retune the harp of a thousand strings which misfortune, or the violations of natural laws, on the observance of which mental health depends, or the transmitted consequences of such violations on the part of parents, may have shattered,—to bind up the broken heart,—to pour consolation into the torn bosom of the friends and relations of the insane; but we may, if we will follow his example, help to rear up a generation of youth having sound minds in sound bodies, which will thus be better prepared to withstand the shock of sickness an-

misfortune, and even counteract the inherited tendencies to nervous and mental disease.

We may not be called to go into the prison, to preach spiritual deliverance to the captive,—to reclaim the wandering lambs of society back to the fold of the family and the church, and to temper the severity of penal justice with the accents of heavenly mercy,—but we may, by our fidelity as teachers, educators and friends of education, set the feet of the young in the way they should go, so that when they are old they shall not depart therefrom, nor be doomed to wear out a weary and guilty life in the felon's cell, or atone for manifold and heinous crimes against society on the ignominious scaffold. In some allotment of the wide domain of education,—in its large and comprehensive sense, embracing the culture of the whole being, and of every human being for two worlds, we can find objects and room enough for any sacrifice of time, money and labor, we may have to bestow in its behalf. Ever since the Great Teacher condescended to dwell among men, the progress of this cause has been upward and onward, and its final triumph has been longed for and prayed for, and believed in by every lover of his race. And although there is much that is dark and despairing in the past and present condition of society, yet when we study the nature of education, and the necessity and capabilities of improvement all around us, with the sure word of prophecy in our hands, and with the evidence of what has already been accomplished, the future rises bright and glorious before us, and on its forehead is the morning star, the herald of a better day than has yet dawned upon our world. In this sublime possibility,—nay, in the sure word of God, let us in our hours of doubt and despondency, reassure our hope, strengthen our faith, and confirm the unconquerable will. The cause of education can not fail, unless all the laws which have heretofore governed the progress of society shall cease to operate, and Christianity shall prove to be a fable, and liberty a dream. May we all hasten on its final triumph, by following the example of the departed GALLAUDET, in doing good according

to our means and opportunity,—and may each strive at the end of life to deserve his epitaph, “in whose death mankind lost a friend, and no man got rid of an enemy.”

“How sleep the good! who sink to rest,
With their Redeemer’s favor blest:
When dawns the day, by seers of old,
In sacred prophecy foretold,
They then shall burst their humble sod,
And rise to meet their Saviour—God.

To seats of bliss by angel-tongue,
With rapture is their welcome sung,
And at their tomb when evening gray
Hallows the hour of closing day,
Shall Faith and Hope awhile repair,
To dwell with weeping Friendship there.”

A P P E N D I X .

- I. Alice Cogswell.
- II. Deaf-Mute Instruction and Institutions.
- III. History of the American Asylum for the Education of Deaf and Dumb Persons.
- IV. Journal of Rev. Thomas H. Gallaudet during his visit to Europe, in 1815–16.
- V. Discourse delivered at the Opening of the American Asylum, April 20, 1817.
- VI. Discourse at the Dedication of the American Asylum, May 22, 1821.
- VII. Proceedings on the Presentation of Silver Plate to Messrs. Gallaudet and Clerc.
- VIII. Discourse at the Dedication of the Chapel of the Connecticut Retreat for the Insane, January 6, 1846.
- IX. History of Normal Schools, or Seminaries for the Education of Teachers.
- X. Remarks on Seminaries for Teachers.
- XI. List of Publications by Rev. Thomas H. Gallaudet.

WE feel that our readers will require no apology for devoting so large a portion of this volume of our *Journal* to a *Tribute to the Memory of the late THOMAS HOPKINS GALLAUDET*. The editor, when he looks into his own opinions and aims, and sees how the best lights of his own mind have been drawn and fed from conversations with this wise educator and good man, feels ready to reproach himself for not having profited more by his frequent opportunities of communing with a spirit so wise and heavenly.

We shall forward to our subscribers in the course of the year enough additional matter to make up for the want of variety in this and the following number of the *Journal*. We have already commenced printing a document on the schools of Connecticut; a portion of which, devoted to the provisions of the constitution and the public statutes now in force, respecting schools and the education and government of children, with remarks on such provisions as admit of doubtful construction, and the opinions which have been given on the same by this department, will be sent to our subscribers in the course of the month of February. We hope to commence soon the publication of a document, which is intended, when complete, to constitute a part of our next annual report to the legislature, on the present condition of the common schools in each school society in the State. This document, when complete, will give the state of education in each society, as gathered from the reports of school visitors and from more recent personal inquiries. As fast as prepared, this document will be printed and sent to our subscribers. We shall also send to them another document on the legal organization and condition of common schools in the other New England States, commencing with *Maine*. This document alone will be worth the cost of the *Journal* for the year, to any one really interested in the improvement of popular education. It will contain information gathered from a variety of sources, and which can not now be found in any one document, or in any number of documents accessible to any considerable number of persons.

We shall resume the publication of the *Appendix to the Eulogy*, in the next number of the *Journal*.

PROSPECTUS OF VOLUME VI.

THE publication of the *Connecticut Common School Journal* was commenced in August, 1838, under the general direction of the Board of Commissioners of Common Schools, and the editorship and pecuniary responsibility of the Secretary of that Board. It was discontinued in September, 1842, at the close of the fourth volume.

In September last the undersigned assumed the responsibility of commencing a new series of this Journal, as the most convenient mode of communicating with school officers, teachers and friends of educational improvement in different sections of the state, and as an important auxiliary in the discharge of his official duties. He pledged himself to conduct the Journal, should his health be spared, through this and the year following, to the close of Volume VI., on assurances and terms set forth in Number One of Volume V., and which are renewed below with certain modifications, that may subject the Editor to much additional labor and expense, but will not increase the price of the Journal to subscribers.

The Journal will be the repository of all documents of a permanent value, relating to the history, condition and improvement of public schools, and other means of popular education in the state. It will contain the laws of the state, relating to schools, with such forms and explanations as may be necessary to secure uniformity and efficiency in their administration. It will contain suggestions and improved plans for the repairs, construction and internal arrangement of school-houses. It will aim to form, encourage and bring forward good teachers; and to enlist the active and intelligent co-operation of parents, with teachers and committees in the management and instruction of schools. It will give notice of all local and general meetings of associations relating to public schools, and publish any communications respecting their proceedings. It will give information of what is doing in other states and countries, with regard to popular education, and in every way help to keep alive a spirit of efficient and prudent action in behalf of the physical, intellectual and moral improvement of the rising and all future generations in the State.

TERMS.

VOLUME VI. of the *Connecticut Common School Journal*, will consist of twelve numbers—to be issued as far as practicable, within the first week of each month, commencing in January, 1852. Each number will contain at least 16 pages, in octavo form, and the twelve numbers will make a volume, including title page, table of contents, and index, of at least 384 pages. *The price of Volume VI. will be \$1.00 payable in advance.*

In addition to the regular monthly numbers of the Journal, the Editor proposes to publish from time to time, as his health and official duties shall allow, a series of Educational Tracts, or Documents to the extent of at least 300 pages, which will be sent without any additional charge to the subscribers of Volume VI. of the Journal. These Tracts or Documents will constitute Volume VII.

HENRY BARNARD.

Superintendent of Common Schools.

HARTFORD, December 1, 1851.

ALICE COGSWELL.

ALICE COGSWELL, the third daughter of Dr. Mason F. and Mrs. Mary A. Cogswell, of Hartford, Conn., was born on the 31st of August, 1805, and became deaf (and afterward dumb) in the autumn of 1807, in consequence of an attack of spotted fever, when two years and three months old. A beautiful sketch of her character and her early school life, is given by Mrs. Lydia Huntley Sigourney, in that valuable contribution which she has recently made to the library of every teacher, as well as of every young lady, entitled *Letters to my Pupils*. The following touching account (with a few verbal alterations) of her last illness and death, which occurred in 1830, almost immediately after the death of her father, to whom she was passionately attached, is from the pen of Miss Catharine E. Beecher, and was published in the *Christian Keepsake* in 1848, as part of an article entitled "Reminiscences."

The smiling and happy ALICE was the darling of the family, and no one, in gazing on her intelligent face, her animated movements, and her cheerful industry, would imagine that silence had forever sealed her lips, and that the music of speech had never charmed her ear.

But affection had lavished every effort to remedy this early misfortune, and so devoted was every one around her in ministering to her improvement and enjoyment, that she was never known to lament that hers was a peculiar lot. With a mind naturally quick and imaginative, with a high relish for natural scenery, with a degree of cultivation that enabled her to gain information and amusement from books, and surrounded by fond friends able to communicate by her own silent and expressive language, she never seemed to want for varied and constant enjoyment. And her pious and intelligent teacher had so imbued her mind with religious truth, that the hopes of religion had illumined her mind.

It was an interesting sight to behold her in the social circle, as her parents, or sisters, or brother, would watch her inquiring glances, and communicate by graceful signs such of the passing conversation as she seemed anxious to learn, as she gathered its note and interest from the countenances of those around.

No one could long be intimate with this family, without feeling that they were united by no ordinary degree of family attachment; and not unfrequently a sad sort of feeling would steal over the mind, at remembering that

a day must come when such tender ties must be severed by death. Such thoughts as these stole over the mind one evening, as the mother was speaking of a friend who had lost two children at a stroke. Her eye wandered over the group around her, and tears began to gather as she said. "I dare not think of what may be before me; I should feel it all to lose only one,—for you know," said she, "the heart can not feel more than all,—and that I should feel wherever the blow first falls." How speedily were these forebodings fulfilled.

An extract from a letter written amid the scenes of sorrow that so soon followed, will more faithfully delineate than any effort at reminiscence.

No, never, my dear E——, did I pass through a scene of such varied, such interesting, such mournful excitement. Yes, he is gone!—our friend,—our adviser,—our help and comforter both in sickness and health: and with him is laid our darling ALICE too! Oh, if you had known all his kindness and care, and how like a father he has been to us, you would not wonder that we feel as orphans. Nor are we alone in grief,—it would seem as if the whole place were in tears at his death: there is scarcely a family that does not feel that they have lost a friend.

But it is of ALICE chiefly that I would write. Would that I could convey to your imagination the sublime, the touching scene when this bright and happy being first looked on sorrow and death.

It was in the stillness of midnight,—the neighbors and friends were gone home to rest. On the bed of death lay her idolized father, supported on each side by two young physicians, his favorite pupils. Around him were gathered his family, to catch his last lingering accents of love, as he passed from them down the dark valley. She saw the parting strife of the dying; she watched the agonized countenances and flowing tears of those who survived. But she heard not the language of yearning tenderness, of triumphant hope, of pious resignation, as the dearest ties of life were being sundered, while Heaven, as it opened to the dying father, seemed to shed its light and peace into the bosoms of the beloved ones he was leaving behind. She heard not the voices of the tender and beautiful daughters, as they poured into the ear of the dying, the sublime and glowing language of inspired consolation, and seemed to be raising their parent in their arms to sister spirits above.

So absorbed were all in this overwhelming scene, that it was not till all was over, that the mother first felt alarm for the effects on the pale, mute and tearless child, who had gazed on a scene so strange and new, with none to interpret or explain. But she seemed so quiet, so submissive, so full of confiding trust in the Almighty Friend she had learned to love, that alarm was soon removed. The next day I spent in the room where the father had breathed his last. The family were assembled there, and spent the day together, while neighbors and friends arranged for the funeral and prepared habiliments of mourning.

All the rest relieved their troubled hearts by tears, but ALICE never wept. Her countenance, however, gleamed like an angel, as she went from

one to another as a ministering spirit, speaking peace, resignation and love. Never did I witness any thing more interesting than her attitudes, her face, and her language, as she would glide from one to another of her weeping friends, and in the expressive gestures of her silent language, present the soothing and consoling expressions of piety and love.

The next day was the Sabbath, and early in the morning I received a summons to the house of mourning, with the appalling information that ALICE had become distracted. As I passed to the house, I saw the neighbors in groups, conversing in low tones, with looks of sorrow and alarm. I met the pastor of the family. He seemed agitated and distressed, and, as I parted, in tones of peculiar solemnity and feeling gave the benediction, "The Lord bless and direct you."

When I entered the house I learned the events of the past night. At the same hour of the night at which the father had died, the son-in-law was awakened with dreadful shrieks below. He hastened down, and found one daughter fainting on the floor, apparently dead; another daughter was struggling with the shrieking and frantic ALICE, while the mother, almost fainting, was vainly attempting to aid. It was indeed a night of terror and distress. When I arrived, ALICE had become tranquil, and seemed restored to reason. Solitude and quiet were enjoined, with the hope that she might gain some sleep: and I was requested to stay by her bedside through the day.

It was the day of the funeral, and the great fear was, that when she found that her father was to be buried, and that she could not go with the rest to his grave, that she would again lose her reason. As they opened her darkened room, her brother-in-law grasped my hand,—“Oh,” said he, “you can not be too cautious,—may God give you wisdom.”

For a moment it seemed as if I never could command courage to assume so difficult and responsible a post,—yet I could not refuse. The door was closed, and I approached the bed. A faint light fell upon her pale face from the shaded windows. As I bent over her, an expression of distress passed over her features,—she threw her arms around my neck,—kissed me repeatedly, and then began to tell me “she was sick, and that her father could not take care of her any more,”—while her aspect of fear and distress seemed to increase.

I began immediately to tell her that her father, when he was dying, gave his dear ALICE to Jesus Christ, and that now she must think of Him as her father who was always with her, who loved her more than even her earthly parent, that he pitied her and knew all her wants, and would do for her all that she needed.

She gave her fixed attention, while I endeavored to bring before her mind those endearing exhibitions of pity, tenderness, love, and sympathy, to be found in the Saviour, which so tender and sorrowing a spirit could feel and understand,—his tenderness to little children,—his pity for the sick and suffering,—his sympathy for the sorrowful,—his tenderness toward his mother,—his compassion for his sorrowing disciples when leaving them. She seemed

to realize it all, and soon began to add to the picture with memories and conceptions of her own, at once poetical and touching. And the impression which seemed to fasten on her mind, that this blessed Saviour, though unseen, was present with her, loved her, pitied her, watched over her,—had taken her father to be happy in heaven, and would soon take her there to meet him,—came like a balm to her wounded spirit. Never before did I so realize the wisdom and condescension of Deity when he came as ‘God manifest in the flesh,’ as in this case, when this simple, sorrowing, almost distracted mind, could turn from the incomprehensible ideas of an all-pervading Essence, to rest on the bosom of one who is just such a being as the humblest mind can understand and love.

In an hour or two my immediate fears were gone, and just as the dreadful time arrived, when she knew by the movements and jar in the house that they were to bear her father’s body away, she looked calmly in my face, and with a sweet smile she said, “I am too sick to go to my father’s grave,—I must try to go to sleep,” and before another hour had passed she was in a quiet slumber.

Overcome with anxiety and excitement, I leaned my head on her pillow, so that I could feel her slightest motion, and fell asleep. I was awake by the heavy toll of the bell in the immediate vicinity, that announced that the procession was moving to the grave. The jar probably awoke her, and again I saw a distressed expression pass over her countenance. A small opening in the shutter was opposite her bed, and the large flakes of snow were descending past it: she raised her hand and with a shudder spelt “*cold, icy grave.*” I pointed to the white flakes, and told her it was a pure and beautiful covering for his grave, to make us think of the white robes he had put on in Heaven. It touched her poetic fancy; she smiled; and again I endeavored to lead her mind to Him who alone can heal the wounded spirit, and bind up the broken in heart.

After a while I raised her in bed, and put into her hands that most touching passage of our Saviour’s life, where to his mourning disciples he begins, “Let not your heart be troubled.” As she bent over the sacred pages, and in her usual way pointed with her finger as she read, I saw the relieving tears start from her eyes and trickle down her cheeks,—the first I had seen her shed since her father’s death. After this she lay down and seemed peaceful and composed.

Soon after, as I bent down to kiss her, she looked up with an inquiring expression, and putting up her hand, asked me, “Why I loved her so much more than I used to do?”

I told her we always loved our friends the best when they were in trouble, because they then most needed our affliction,—that I had loved her very much a great while, but now I loved her still more.

She seemed to understand it, and then began in her metaphorical way to describe my love for her, how it was once like a little shrub, but now it had grown up large and wide to keep off the sun and wind, and it made her feel

comfortable and pleasant, and soon after this graceful expression of gratitude and affection, she again fell asleep.

The two succeeding days and nights I spent with her, till fears of danger were to a great degree removed. The evening I left her, she looked anxiously in my face and asked me not to go away from her. I told her I would soon come again : but shall I ever forget her last look as I turned to go ? It was the last time I saw her living countenance ! The next morning I heard that she was raving. I was told that she could recognize no one,—that her state was such that it would be no comfort to her and might injure me to visit her ; and so I never saw that sweet face again, till in the habiliments of death she was borne away. She passed ten days of shrieks and moans and incoherent cries, and then was released, and laid beside her father in the quiet grave. Those who were with her, and understood her mute language, spoke of the pathos and beauty of some of her ravings. Sometimes she fancied that she was in Heaven. “Is it David’s harp I hear ?” she would ask, as if the seal were taken from her ear, and she heard the harmonies of heaven. She told them “her heart had grown so close to her father’s that they could not be separated ; and oh,” said she, “when I arrive at Heaven’s gate, how my father will hold out his arms to take me to his bosom.” She seemed to have some short intervals of reason. The last time was a few hours before her death. All the family had tried in vain to catch the attention of her wandering eye. At last her beloved instructor, who had taught her the language of signs, succeeded in obtaining a look of intelligent recognition. He made the sign of the *wounded hand*, by which in that language the Saviour is designated. She made the sign for prayer, and immediately, with the solemn signs of worship he commended this helpless, dying lamb to the care of that Good Shepherd in whom her spirit sought repose. She followed him through with looks of intelligence and interest, and very soon after she closed her eyes forever, and sunk away so peacefully that they scarcely knew when her spirit had fled. Soon after this event her early friend and teacher,—the sweetest poetess of our land,—presented the following lines to the family.

Sisters ! there’s music here !
 From countless harps it flows,
 Throughout this bright celestial sphere,
 Nor pause nor discord knows.
 The seal is melted from my ear
 By love divine,
 And what through life I pined to hear,
 Is mine ! Is mine !
 The warbling of an ever-tuneful choir,
 And the full deep response of David’s sacred lyre.
 Did kind earth hide from me
 Her broken harmony,
 * That thus the melodies of heaven might roll,
 And whelm in deeper tides of bliss my rapt, my wondering soul ?

Joy! I am mute no more!
 My sad and silent years
 With all their loneliness are o'er.
 Sweet sisters, dry your tears!
 Listen at hush of eve,—listen at dawn of day,—
 List at the hour of prayer,—can ye not hear my lay?
 Untaught, unchecked it came,
 As light from chaos beamed,
 Praising His everlasting name,
 Whose blood from Calvary streamed,
 And still it swells that highest strain,—the song of the redeemed.

Brother! my only one!
 Beloved from childhood's hours,
 With whom, beneath the vernal sun,
 I wandered when our task was done,
 And gathered early flowers,
 I cannot come to thee.
 Though 'twas so sweet to rest
 Upon thy gently guiding arm, thy sympathizing breast,
 'Tis better here to be.
 No disappointments shroud
 The angel-bowers of joy,
 Our knowledge hath no cloud,
 Our pleasures no alloy.
 The fearful word *to part*
 Is never breathed above,
 Heaven hath no broken heart,—
 Call me not hence, my love.

O mother! He is here
 To whom my heart so grew,
 That when death's fatal spear
 Stretched him upon his bier,
 I fain must follow too!
 His smile my infant griefs restrained,
 His image in my childish dream,
 And o'er my young affections, reigned
 With gratitude unuttered and supreme;
 But yet till these refulgent skies burst forth in radiant show,
 I knew not half the unmeasured debt a daughter's heart doth owe.
 Ask ye, if still his heart retains his ardent glow?
 Ask ye if filial love
 Unbodied spirits prove?
 'Tis but a little space, and thou shalt rise to know.
 I bend to sooth thy woes,—
 How near thou canst not see—
 I watch thy lone repose,—
 Alice does comfort thee:
 To welcome thee I wait; blest mother! come to me.

HISTORY OF DEAF-MUTE INSTRUCTION AND INSTITUTIONS.

It is difficult for persons, who see every day men and women who were born deaf and dumb, or who became so from any cause when very young,—well educated, highly intelligent, and engaged usefully and cheerfully in the practical affairs of life,—or who are familiar with the processes and results of deaf-mute instruction in any of our institutions founded by public or private benevolence for this particular class of our fellow-men, to conceive the deplorable state in which the deaf and dumb were only a half century since, in the most highly civilized countries, or to appreciate the labors of those men who were pioneers in this work of benevolence, as discoverers or improvers of these methods, or as founders of this class of institutions. To throw light on these points, and to enable us to understand and appreciate the value of the labors of such men as Heinicke, De l'Epe'e, Sicard, Gallaudet and others, is the object of this sketch, drawn mainly from a series of bibliographical articles by Prof. Samuel Porter, in the *American Annals of the Deaf and Dumb*, edited by Luzerne Rae, of Hartford, and from the authorities referred to or quoted in those and other articles in the *Annals*.

The main facts relating to the instruction of the deaf and dumb are neither numerous nor difficult of discovery, since they all belong to comparatively modern times. Ancient writers who have alluded to this class of persons, speak of their education as hopeless; agreeing with the sentiment expressed by the well known couplet of Lucretius,—

“To instruct the deaf, no art could ever reach,—
No care improve them, and no wisdom teach.”

The earliest notice of any attempt to instruct the deaf and dumb in England, is found in Bede's *History of the English Church*, in which he records as a miracle, an instance of the successful instruction of a deaf mute in articulation, by John, Bishop of Hagulstad, about the year 690, by causing a person who was never able to speak so much as one word, to repeat letters, syllables, and even words and sentences, after him. The fact being cited as a miracle, the historian goes no further into details, than to say, that the Bishop took the person by the chin and made the sign of the cross on his tongue. What else was done, by the Bishop or the mute, does not appear.

John Bulwer, in the *Chirologia*, or the *Natural Language of the Hand*, published in 1644, and in his *Philosophos*, or the *Deaf and Dumb Man's Friend*, published in 1648, was the first English writer who proposed the use of pantomimic signs as a means of teaching language. The first practical teacher of the deaf and dumb, in England, of which we have any notice, was Dr.

John Wallis, Professor of Mathematics in the University of Oxford. In the preface to the fifth edition of his *Grammatica Linguae Anglicanae*, (first published in 1653,) he says he has not only corrected stammering or otherwise defective articulation, but instructed two deaf mutes to articulate distinctly; adding that he had also taught them (an entirely different matter, he observes) to understand the meaning of language, and thus to use it in speaking, reading and writing. In a letter to Hon. Robert Boyle, dated 1662, and published in 1670 in the *Philosophical Transactions*, he anticipates the fundamental idea of the school of De l'Epe'e and Sicard, that we may learn to form conceptions in written, as well as in spoken language, and that in the work of deaf-mute instruction, he proceeded from certain actions and gestures which have a natural signification, to convey ideas not already understood. One of his pupils, a son of the mayor of Northampton, was in May, 1662, examined by the Royal Society, and exhibited his attainments before the king and nobility. In his letter to Thomas Beverly, published in 1698, he gives a concise explanation and outline of a method for instructing deaf mutes to the use of language, without resort to exercises in articulation.

In 1680, George Dalgarno, born and educated in Scotland, but master of a private grammar school at Oxford at the time, published a work entitled *Didascalocophus, or the Deaf and Dumb Man's Tutor*, in which, while he admits that articulation and reading on the lips can be acquired to a degree, but not so as to be useful, he would substitute written language and a manual alphabet, in the instruction of the deaf and dumb. This last means of instruction, he was the first English writer to suggest, and he describes one, as modified by himself, which is very similar to the present two-handed alphabet commonly used in Great Britain.

For nearly a century, the seed sown by Wallis and Dalgarno seemed almost to have perished, save in isolated cases of instruction in private families, until 1760, when Thomas Braidwood, of Scotland, "undertook, at the earnest solicitation of a rich merchant of Leith, to carry into effect the plans of instruction given in the *Philosophical Transactions*," by establishing a school or academy in Edinburgh. The school opened with one pupil, the son of the merchant referred to; but as his success became known, the number of pupils increased, and his academy and methods were regarded by such men as Dr. Johnson and Lord Monboddo, in 1772, as among the objects of philosophical interest. Dr. Johnson thus refers to a visit paid to the school in 1772, in his *Journey to the Western Islands of Scotland*.

"There is one subject of philosophical interest to be found in Edinburgh, which no other city has to show: a college of the deaf and dumb, who are taught to speak, to read, to write, and to practice arithmetic, by a gentleman whose name is Braidwood. The number which attends him is, I think, about twelve, which he brings together in a little school, and instructs according to their several degrees of proficiency. * * * This school I visited, and found some of the scholars waiting for their master, whom they are said to receive at his entrance with smiling countenances and sparkling eyes, delighted with

the hope of new ideas. * * * The improvement of Mr. Braidwood's pupils is wonderful. They not only speak, write, and understand what is written, but, if he that speaks looks toward them, and modifies his organs by distinct and full utterance, they know so well what is spoken, that it is an expression scarcely figurative to say they hear with the eye. * * * It was pleasing to see one of the most desperate of human calamities capable of so much help. Whatever enlarges hope will exalt courage. After seeing the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?"

This school was the parent and model of all the early institutions for the deaf and dumb in Great Britain. The founder has not added to his permanent reputation with posterity, by his undisguised efforts to make a mystery of his art, and to monopolize in his family this beautiful gift of charity. Mr. Thomas Braidwood trained all the members of his own family to a practical knowledge of his method of instruction, as a profitable employment, but never published any thing on the subject. He associated his brother John with himself in 1770, and in 1783 removed his school to Hackney, near London, where he continued it till his death in 1806. His widow, assisted by her grandchildren, sustained the school till 1816. A grandson, named Thomas, who assisted at Hackney till 1814, took charge of an institution at Edgbaston, near Birmingham, in that year. Another grandson, named John, had charge for one year of the institution at Edinburgh, founded in 1810, and afterward removed to Virginia, to take charge of the education of a few deaf and dumb children belonging to a family of wealth in that State. He was in this country in 1816, for when Mr. Gallaudet, in that year, applied to Mr. Thomas Braidwood to release Mr. Kinniburgh of the Edinburgh institution from an obligation which he (Mr. K.) had come under to the Braidwood family, not to communicate the art, and not to teach any one but charity scholars for seven years, Mr. Braidwood, after consulting with his mother and other friends, gave a decided negative, remarking that his brother was in America: "and that liberal encouragement on the part of your countrymen will be followed by the most strenuous exertions of my brother to deserve it." Dr. Joseph Watson, the first teacher in the London Asylum, was a relative of the Braidwoods, and acquired the art from them, as an assistant in their school at Hackney.

The following notice of the history of the London Asylum is gathered from a memoir of its founder, as abridged by Prof. Porter.

The London Asylum for the Support and Education of Indigent Deaf and Dumb Children, was founded in 1792, mainly through the benevolent efforts of Rev. John Townsend, a minister of the Congregational order in London, who, in the loveliness and gentleness of his character, as well as in the activity and largeness of his benevolence, resembled our own Gallaudet. He was active in the formation and management of the British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, and similar institutions.

In his ministerial relation, Mr. Townsend became acquainted with a lady,

whose son was deaf and dumb, and who had been a pupil of Mr. Braidwood's almost ten years. The youth evinced an intellectual capacity which caused delight and surprise to the good pastor, who was astonished at the facility and accuracy with which ideas were received and communicated. Mrs. C., the lady referred to, sympathizing with those mothers whose circumstances precluded their incurring the expense of £1,500, (which was the sum paid by herself,) pleaded the cause of those afflicted and destitute outcasts of society, until Mr. T. entered into her feelings of commiseration, and decided with her on the *necessity* and *practicability* of having a charitable institution for the deaf and dumb children of the poor.

The subscriptions were commenced on Sunday, June 1st, 1792. The next morning, Mr. Townsend waited on Mr. Henry Thornton, a gentleman of distinguished philanthropy:—"as he had never seen a deaf and dumb child, he thought the number would be too small to form the projected institution;" but was induced by the representations of Mr. T., to lend his cooperation. A prospectus was issued in the *Times*, and *Morning Chronicle*; and this brought a visit from Dr. Watson, whose services were secured as instructor. Handbills, or circulars, were issued, and freely distributed. Mr. T. soon presented the object to his friend, the Rev. Henry Cox Mason, rector of Bermondsey, "who at first seemed indifferent to the object, and smiled at the undertaking as romantic;" but soon after engaged with Mr. T. in personal solicitations for pecuniary aid, and in other labors in behalf of the infant institution. In August, the Society, composed of subscribers, was organized, with Mr. Thornton as treasurer, and Mr. Mason, secretary. On the 14th of November, the school was opened with four pupils. It was afterward generously supported by the public, and the number of admissions rapidly increased. In 1807, the building in Kent Road was erected, which has since been enlarged repeatedly. In the years 1808, 1809, and 1810, Mr. Townsend performed several preaching tours, in behalf of the Asylum; and in those three years "was the instrument of adding no less a sum than £6,000 to the funds of the Society," which now amount to £100,000. The institution continued, while he lived, the object of his liveliest interest, and of his care and aid in various ways. At his death, in 1826, the number under instruction was two hundred and twenty, and the amount of admissions had been nearly nine hundred. Soon after his death, a statue to his memory was placed in the hall of the institution.

The General Institution for the Instruction of Deaf and Dumb Children, near Birmingham, originated with Dr. De Lys, who in 1812 excited a degree of interest in Birmingham, sufficient to raise the necessary funds for the establishment of a school, by giving lectures on the subject of deaf-mute instruction, and exhibiting a little girl eight years old, a deaf mute, whom he and a friend had succeeded in teaching to some extent. The school was opened in January, 1814, under Mr. Thomas Braidwood. On his death, the committee of management invited Mr. William C. Woodbridge, for six years connected with the Asylum in Hartford, to take the superintendence of the

institution, on the ground that a change in the system of instruction hitherto pursued in this, and similar institutions in England, was highly expedient, as shown by comparing the progress made by their pupils, with the superior progress made by pupils educated in the schools of Paris, Hartford, New York and Philadelphia. This superior progress is attributed by the committee to the practice, in the institutions last named, of improving and systematizing the language of gesture and expression, as the spontaneous and universal medium of communication of deaf mutes with each other, and the most direct mode of developing their minds and imparting knowledge. Mr. Woodbridge did not accept, but the new system was fairly introduced in the following year, and has worked to the satisfaction of the managers. It may be remarked here, that a visit of the Abbe' Sicard, with his pupils, Massieu and Clerc, to London, in 1815, attracted attention to the French system of deaf-mute instruction, and has been followed by a gradual modification of the method which before prevailed in all the English schools. The merits of the two systems, the English and French, and particularly the question of teaching articulation and discarding it, and that of educating the deaf and dumb in separate institutions or in the schools for speaking children, soon after that visit, were freely discussed in the *Christian Observer* and *London Quarterly Review*. To the former, Mr. Gallaudet contributed several articles in 1819, explaining the advantage of signs over articulation, for imparting to the deaf and dumb a knowledge of language.

The second institution which came into operation in Great Britain was that of Edinburgh, which was established in 1810, under the care of Mr. John Braidwood, who removed to America in 1812, and was succeeded by Rev. R. Kinniburgh, who has continued at the head of the institution for more than forty years. He acquired the art from the Braidwood family at Hackney, and chiefly from the widow of Mr. Thomas Braidwood, senior, and from the son, who was afterward at the head of the Birmingham school. He came under restrictions, not to teach the art to any one to practice again, in consequence of which Mr. Gallaudet was excluded in 1816, and also not to teach any but charity scholars. After three years he obtained liberty to take private pupils, on condition of paying one-half the sum received to the Braidwood family. From that time he continued to take "parlor boarders," the children of the rich, and, as is done in nearly all of the institutions of this class in Great Britain, appropriating the receipts to his own salary.

A visit of Mr. Kinniburgh to Glasgow, with some of his pupils, in 1814, was the means of first calling the attention of the public in that city to the education of the deaf and dumb. It resulted in the formation of a society auxiliary to that of Edinburgh, and, in 1819, in the establishment of a separate institution. Up to 1831, the methods of instruction were similar to those pursued in the London and Edinburgh schools, from which its head teachers were taken. Although articulation continues to be taught to those pupils who are fit subjects for such training, the methods since 1831 have been

more like those pursued in the Paris institution. This school has received some handsome legacies for its support, within the last twelve years.

The National Institute for the Deaf and Dumb of Ireland, originated with Dr. C. E. H. Orpen, a benevolent physician of Dublin, who, in 1806, became interested in the history of the Birmingham Institution, and adopted a similar course to interest the benevolent among his own neighbors and friends. A fund sufficient to start a school was raised by subscription, and application was made to the London Asylum for a qualified instructor, or for the privilege of sending a suitable person there to be qualified; but without success. Application was made to Dr. Braidwood of the Birmingham Institution, but he "would not teach any one without being well paid, and without an engagement not to teach any one else (as teacher) for some years." On applying to Mr. Kinniburgh, of the Edinburgh school, it was found that he was under bonds to the Braidwood family not to communicate the art for two years longer. The school was accordingly opened with two young men without experience, but who succeeded better than could be expected. At the end of two years, the principal of the school spent three months with Mr. Kinniburgh, for which he paid the sum of \$750, in consideration of the expense incurred by Mr. K. to obtain his experience, and with an injunction against giving instruction to any who might design to set up a rival establishment in Scotland, which might injure the Edinburgh institution by diminishing that portion of its income derived from private pupils, the children of wealthy parents. This restriction was afterwards removed.

This institution has not laid such stress on articulation, as the London Asylum, and its annual reports show that the managers and instructors have been diligent in making themselves acquainted with all the improvements which have been from time to time made, or proposed by reliable educators in deaf-mute instruction. The fifth report contains a letter from Mr. Gallaudet, in which he mentions the mode pursued in the American Asylum, of praying with the pupils by signs, and which is now regarded as an indispensable means of moral and religious culture in all our American institutions. Other reports contain communications from the conductors of the New York Institution, and from the Paris, Bordeaux and Vienna schools. The visits of Mr. Humphrey, principal of the National Institution, to Liverpool and Manchester, for the purpose of soliciting contributions, led to the establishment of similar schools at both those places. Much of the prosperity and efficiency of the Dublin Institution is due to the enthusiastic and indefatigable labors of Dr. Orpen, its original founder. It is supported entirely by voluntary contributions, (applied to the charity scholars,) and payments from private pupils.

There are now seventeen institutions for the deaf and dumb in Great Britain, including a school recently established in Canada.

To Pedro Ponce de Leon, belongs the honor of first successfully undertaking the regular instruction of the deaf and dumb in Spain. He was of a noble family, and was born in the city of Valladolid, (near the borders of old

Castile and Leon,) in the year 1520. All that is known of his personal character and history is that he entered the order of the Benedictines in the convent of Sahaguu, in Leon, but spent the greater part of his life in the convent of the same order at Ona, where he died in August, 1584, and where his memory was long held in veneration, as a man of exemplary virtue, as well as of genius and industry. The fullest account of his labors in behalf of the deaf and dumb, is that given by himself in an act of foundation for a chapel, executed in 1578, and long afterwards discovered among the archives of the convent of Ona. In this document, relating how he acquired the wealth which he devoted to this foundation, namely, by saving from his personal expenses, from gifts of great men of whom he had been testamentary executor, and from pupils whom he had instructed, "with the industry which God has been pleased to give me in this holy house, through the merits of Saint John the Baptist, and of our father, Saint Didace," he adds, "I have had pupils who were deaf and dumb from birth, children of great nobles and of distinction, whom I have taught to speak, to read, to write and to keep accounts, to repeat prayers, to serve the mass, to know the doctrines of the Christian religion, and to confess themselves *à la face*. To some I have taught the Latin, to others the Latin and Greek, and to understand Italian. There was one of them who received the orders of priesthood and possessed a benefice, and performed the duties of his office in reciting the breviary. This person and some others studied natural philosophy and astrology. Another also who was an heir to a majorate and marquisate, and was to follow the career of arms, in addition to his other studies, as already expressed, was also instructed in all martial exercises, and was a very skillful equestrian. Moreover, these deaf mutes distinguished themselves by their acquaintance with the history of Spain and of foreign nations. They were even skilled in political science, and in other branches of knowledge of which Aristotle believed this class of persons incapable."

The first published treatise on the art of deaf-mute instruction, appeared in Spain in 1620, by Juan Paulo Bonet, a monk of the order of Saint Benedict, under the title of *The Reduction of Letters and art of Teaching the dumb to speak*. Dr. Peet, of the New York Institution, in a paper read before the first convention of American instructors of the deaf and dumb, gives a full analysis of this work, and adds, "his views are for the most part correct, and the course of instruction which he marks out, though little adapted to a numerous school, might in the hands of an able private teacher produce, if perseveringly pursued, and with subjects of good capacity, results not inferior to those ascribed to the labors of Poncee," a half century before. This work proved one hundred and fifty years afterwards an excellent guide to the Abbe' De l'Epe'e in the early part of his experience in France, and furnished him with the manual alphabet which he used in his institution in Paris, and which is now used in most of the deaf and dumb schools on the continent of Europe and in America. His success as a teacher was made known to England in 1645, by Sir Kenelm Digby, who had witnessed in

1623, in Spain, the proficiency of one of his deaf-mute pupils, who could read on the lips, and speak as distinctly as any person. Digby was a correspondent of Dr. Wallis, who was the first, or among the first successful teachers and writers on the subject of deaf-mute instruction in England, and who, it is reasonable to suppose, may have acquired his views from this source. After the lapse of nearly a century, the first school in Spain was instituted by Alca, a disciple of De l'Épée, at Madrid, in 1798, and is the only one now in operation in the country where the art had its origin.

In Italy, Jerome Cardan, an eminent philosopher, born in 1501, and died 1576, sketched in one of his works the principles on which deaf mutes might be instructed in written language. "The deaf-mute can conceive that the *word* bread, for example, as it stands written, represents the object which we point out to him. Just as after having seen an object we preserve its form in the memory and can draw a resemblance of it, so the deaf-mute can preserve in his mind the form of written characters, and can associate them directly with ideas: for spoken words represent ideas only by convention, and written words can be made to represent ideas by convention." He did not apply his own principle to practice. In 1670, Father Lana-Terzi, a Jesuit of Brescia, employed himself in teaching language to the deaf and dumb. The first school was established in Rome in 1784, by the Abbe Sylvestri, a disciple of De l'Épée, and the second at Genoa in 1801, by Assarrotti, who formed a system of instruction, based on the writings of Sicard, but involving important alterations and improvements. There are now ten institutions in Italy.

In Germany, Kerger made himself acquainted with the publications of Bonet, Wallis and Anman, and made some experiments in the art of instructing deaf mutes as early as 1704. He was followed by others, who worked in different parts of the same field, but without any knowledge of each other's method or secret. Among the earliest German teachers was George Raphael, who published in 1718, an account of the method by which he had successively instructed his three deaf and dumb children.

But the most distinguished writer, and most successful teacher of Germany, was Samuel Heinicke, who was born April 10, 1729, in the village of Nantzschütz, near Weissenfel. He pursued his father's occupation of farming till he was twenty-one, when he removed to Dresden and entered the service of the Elector of Saxony, as a soldier of his body-guard. Here he employed all his leisure in scientific studies. He left the service, in 1757, and enrolled himself as a student in the University of Jena, when he was twenty-eight years old. After one year's residence at Jena, he was engaged as a teacher in Hamburg and Eppendorf, from 1769 to 1778. Here, according to his biographer, he consecrated himself to God and humanity "by enlightening the ignorant, comforting the forsaken, drying the tears of those who wept, and ministering aid to all who were in distress." He was admired, esteemed and respected for his genius, his character and his works, by the most eminent

men of his day. So early as 1754, he had applied himself to the education of a deaf and dumb boy in Dresden. While a teacher in Eppendorf, he undertook to instruct another deaf mute, a son of a miller, with whom he was particularly successful. In the year 1772 he had four pupils of this class, to whom several others were afterwards added, and thus was laid the foundation of the first school for the deaf and dumb in Germany. On the 13th of April, 1772, he removed to Leipsic with nine deaf and dumb pupils, on the invitation of Frederic Augustus, the Elector of Saxony, and in the following month, an institution was opened, the first ever established or supported by civil government, which continues to this day in full prosperity. Here he continued to labor until his death, on the 13th of April, 1790. But though dead, the principles and methods of instruction which he adopted from others and improved, still live in all the institutions scattered throughout Germany, except in Austria, and two in Bavaria. The philosophy and methods of his system are based on the views of Amman, whose work fell into his hands when he first became interested in deaf-mute instruction. They aim to restore to the deaf mute the privileges not only of written, but of spoken language,—regarding speech as the great distinctive gift of God to man, and as not only the sign, but the only mode of conceiving ideas. To teach the power of articulation, to enable the deaf and dumb to speak, so as to be perfectly understood by others, and to enable themselves to understand readily what is said by persons speaking to them, was the principal aim of Heinicke and has been of his followers.

In France, so early as 1743, the practicality of instructing deaf mutes was shown by the success of Father Vanin and others in Paris, and Rousset in Nismes; but the most effective experiments were made by Pereire, a Spaniard, who in 1749 exhibited the results, but not his method of teaching, before the Academy of Sciences in Paris, much to the surprise and gratification of that learned body. The details of his methods were never published by himself, although it is stated by those who were familiar with him, that he had profited by the labors of Wallis, Bonet and Amman. In 1754, the Abbe' De l'Epe'e (Charles-Michael, born at Versailles, Nov. 5, 1712) happened one day to enter a house, where he found two young females engaged in needlework which seemed to occupy their whole attention. He addressed them, but received no answer. Somewhat surprised at this, he repeated his question; but still, there was no reply; they did not even lift their eyes from the work before them. In the midst of the Abbe's wonder at this apparent rudeness, their mother entered the room and the mystery was at once explained. With tears she informed him that her daughters were deaf and dumb; that they had received, by means of pictures, a little instruction from Father Farnin, a member of the society of Christian Brothers, an order of professional teachers for the poor, but that this good friend was now dead, and her poor children were left without any one to aid their intellectual progress. "Believing," said the Abbe', "that these two unfortunates would live

and die in ignorance of religion, if I made no effort to instruct them, my heart was filled with compassion, and I promised that if they were committed to my charge, I would do all for them that I was able."

The foundation stone, if we may so speak, of the system of instruction which he was about to build, had been laid in his mind several years before, and nothing remained for him to do, but to go on and raise the superstructure as rapidly as possible. At the age of sixteen he had received from his tutor this principle, which he now recalled and made the basis of his procedure; namely, *that there is no more natural and necessary connection between abstract ideas and the articulate sounds which strike the ear, than there is between the same ideas and the written characters that address themselves to the eye.* Familiar as this truth seems to us at the present day, it was almost universally regarded at that period, as a philosophical heresy; the strange doctrine being held by the learned, that speech was absolutely indispensable to thought. Confident however of the soundness of his principle, and fully believing that written language might be made the instrument of thought to the deaf and dumb, the Abbe' now turned to the practical questions—How shall they be taught this language? How shall they be made to understand the significance of written and printed words? What shall be the interpreter of these words to the mind of the ignorant deaf mute? De l'Epe'e was not long in reaching the conclusion that their own natural language of signs was the only fit instrument for such a service to the deaf and dumb, and he immediately applied himself to the task of becoming familiar with the signs already in use among them, and of correcting, enlarging and methodizing this language, till it should become as perfect an organ of communication as the nature of the case would allow. Great success attended his efforts in this direction. The interest of the public was excited by the novelty of his method, and he soon found himself, in 1760, at the head of a little company of deaf mutes; leading them, with a skillful and tender hand, out of their natural darkness into the great light of intellectual and moral truth. To De l'Epe'e unquestionably belongs the merit of originality in all this procedure. He was wholly unaware that substantially the same method with his own, had already been suggested by Cardan the Italian, Wallis the Englishman, and Dalgarno the Scotchman.

The school of De l'Epe'e was conducted entirely at his own expense, and, as his fortune was not large, he was compelled to practice the most careful economy. Still, he was unwilling to receive pecuniary aid, or to admit to his instructions the deaf and dumb children of wealthy parents. "It is not to the rich," he said, "that I have devoted myself; it is to the poor only. Had it not been for *these*, I should never have attempted the education of the deaf and dumb." The fear of being charged with mercenary motives doubtless led him to refuse the aid of the wealthy, for the bare suspicion of being actuated by such motives, was exceedingly painful to his sensitive mind. One or two anecdotes will serve to show how little liable he was to be dazzled by opportunities of personal aggrandizement.

In 1780, the ambassador of the Empress of Russia paid him a visit, to congratulate him upon the success which had followed his exertions, and to offer him valuable presents in the name of that sovereign. "Mr. Ambassador," said the Abbe', "I never receive money; but have the goodness to say to her majesty that if my labors have seemed to her worthy of any consideration, I ask as an especial favor, that she will send to me from her dominions, some ignorant deaf and dumb child, that I may instruct him."

When Joseph, Emperor of Austria, was in Paris, he sought out De l'Epe'e, and expressing his astonishment that a man so useful as he, should be straitened in his operations by the lack of pecuniary means, he offered to bestow upon him the revenues of one of his estates in Austria. To this generous offer the Abbe' replied, "I am now an old man. If your majesty desires to confer any gift upon the deaf and dumb, it is not my head, already bent toward the grave, that should receive it, but the good work itself. It is worthy of a great prince to preserve whatever is useful to mankind." The Emperor easily divined his wishes, and on his return to Austria, dispatched one of his ecclesiastics, the Abbe' Storch, to Paris, who, after a course of lectures from De l'Epe'e, established at Vienna the first national institution for the deaf and dumb.

During the severe winter of 1788, the Abbe', already beginning to feel the infirmities of age, denied himself the comfort of a fire in his apartment, and refused to purchase fuel for this purpose, that he might not exceed the moderate sum which he had fixed upon as the extreme limit of the annual expenditure of his establishment. All the remonstrances of his friends, who were anxious lest this deprivation might injuriously affect his health, were unavailing. His pupils cast themselves at his feet, and with weeping eyes and beseeching hands, earnestly urged him to grant himself this indulgence, if not for his own sake, at least for theirs. He finally yielded to their tears and importunities, but not without great reluctance, and for a long time afterward, he did not cease to reproach himself for his compliance with their wishes. As he looked around upon his little family, he would often mournfully repeat, "My poor children, I have wronged you of a hundred crowns." Such facts as these, demonstrate his self-denying devotion to the cause which he had espoused.

The humble establishment of De l'Epe'e was situated on the heights of Montmartre, in the outskirts of Paris. There, in the midst of his children, as he affectionately named them, and with his whole soul absorbed in plans for their improvement and happiness, he seemed to dwell in an atmosphere of joy which his own benevolence had created. The relation which he sustained to his pupils had more of the father in it, than of master or teacher, and the love which he never ceased to manifest for them in all his actions, drew out in return from their young hearts the warmest expressions of veneration and affection for himself. These feelings were occasionally manifested in the most striking manner. In the midst of one of his familiar discourses with his children, the Abbe' happened to let fall one day some remark which

implied that his own death might be near at hand. The possibility of such a misfortune had never before occurred to their minds, and a sudden cry of anguish testified to the shock which the bare thought had given to their affectionate hearts. They at once pressed around him, as if to guard his person from the blow of death, and with sobs and cries laid hold of his garments, as if they might thus detain him from his last, long journey. Deeply affected by these tokens of their love for him, and with his own tears mingling with theirs, the Abbe' succeeded at last in calming the violence of their grief; and taking advantage of an opportunity so favorable to serious remark, he proceeded to speak to them of death and the retributions of the world to come. He reminded them of the duty of resignation to the will of God. He taught them that the separation which death makes between friends, is not of necessity eternal; that he should go before them to a better life, there to await their coming, and that this reunion in the world above, would never be broken. Softened and subdued by such reflections, their stormy grief sunk into a quiet sadness, and some of them formed the resolution at that moment, of living better lives, that they might thus become worthy of meeting him hereafter in the home of the blessed.

France in its gratitude for so large a benefit, has erected a monument to the memory of De l'Epe'e in Versailles, his native city. Upon a pedestal, the principal face of which bears the name of the immortal instructor, and that of his birthplace, together with the date of his birth and death, stands the statue in ecclesiastical costume. In his left hand he holds a tablet, inscribed with the name of God, in dactylogie, and also in ordinary alphabetic characters. The right hand represents the letter D (*Dieu*, God) of the manual alphabet. The eyes are lifted toward heaven the source of light; toward the giver of every perfect gift, as if to express his gratitude for the skill and intelligence which, during his life upon earth, he obtained through divine grace.

On the death of De l'Epe'e in 1789, the Abbe' Sicard, born September 20, 1742, was promoted to his place, from Bordeaux, where he had resided at the head of an institution for the deaf and dumb, established by Archbishop Cicé, in 1786. He had studied the art in Paris, under De l'Epe'e, and brought to the work a vivid and fertile imagination, a remarkable ability in clothing abstract notions in sensible forms, and a particular talent in that pantomime, or language of signs, which is the natural language of the deaf and dumb. Both Sicard and the institution over which he presided were exposed to great vicissitudes of fortune during the dark and troubled night of the Revolution; but through nearly the whole of this period, and through all the subsequent changes of government, he continued till his death in 1822, to devote himself with enthusiasm to the institutions over which he presided, and to the improvement and extension of the art, as he had received it from his predecessor. He may be said to have given solidity and permanence to the system of De l'Epe'e. His own philosophical views, and methods are embodied in a work entitled *Cours d'Instruction d'un Sourd-Muet*, in which

is developed the plan on which he conducted the education of his celebrated pupil, Massieu. It has all the freshness and interest of a romance.

The Abbe' Sicard was peculiarly fortunate in having among his early pupils at Bordeaux and at Paris, several of remarkable natural capacity, who were taught by himself when in the first enthusiasm of a new profession, and while he could give nearly his whole time and soul to the work. It was of immense advantage to these pupils, to be thus taught, and to be afterwards employed to assist him in the work of instruction at Paris. Among these pupils was Jean Massieu, at Bordeaux, and Laurent Clerc, at Paris.

Massieu was born in 1772, at Semens, a few leagues south of Bordeaux, and was one of six deaf and dumb children. He was admitted to the school of Sicard, at Bordeaux, just before he was fourteen years old. A touching account of his previous "state of darkness," was communicated by himself to Madame Clo, and published by Sicard in his *Course of Instruction*, which work also embodies the process of his education, "his resurrection into light and life," as Massieu described his own education by this distinguished teacher. He accompanied that teacher to Paris, in 1791, and in 1794 was appointed one of the tutors in the institution. As soon as he was informed of his appointment, he was transported with joy, but not for his own promotion. His heart was occupied with the wants of his poor mother. "I am at length assured of the means of procuring bread for my aged mother." To give to his parents was to repay them. The first impulse of his heart, and the first expression in gesture, on receiving his salary, or a gift, was—"this is for my poor mother." The wonderful readiness, originality and accuracy of his answers, at public exhibitions, to questions involving frequently the most abstruse and difficult problems and principles of mental and moral science, helped to give celebrity to the Abbe' Sicard's method of teaching. But much of this was due to the sagacity and brilliancy of his own imagination. He was a metaphysician of no common cast, as will be seen from the following answers to questions proposed to him by various persons, at different times and places. He was asked 'What is gratitude?' 'Gratitude is the memory of the heart.' What is a sense? 'A sense is an idea-carrier.' What is the difference between things physical and moral? 'Things physical are the objects which fall under our senses; things moral are manners and actions of mankind, the operations and qualities of the soul: things physical are material, things moral are immaterial.' What is ambition? 'Ambition is the immoderate desire of governing, gaining riches, or possessing any thing which we have not. Ambition is also an excessive ardor for honor, glory, places of distinction, exaltation. It is the movement of a soul which hovers round an object which it is coveting or ardently pursuing.' What is hope? 'Hope is the flower of happiness.' What is eternity? 'A day without a yesterday or to-morrow, a line that has no end.' Does God reason? 'Man reasons because he doubts, he deliberates, he decides: God is omniscient; he never doubts; therefore he never reasons.'

On the death of the Abbe' Sicard, in 1822, Massieu left Paris, and return-

ed to Bordeaux, and was soon after engaged as an assistant in a school for the deaf and dumb at Rhodéz, in the south of France. After his marriage to a young lady, who was not a deaf mute, he removed to Lille, in the north of France, where he was principal of an institution for the deaf and dumb, in which his wife was matron. He died in August, 1846. He was Laurent Clerc's first teacher, and the two were afterwards associated together as instructors in the Paris institution. They were ever constant and faithful friends. Mr. Clerc published some very interesting reminiscences of Massieu in the *American Annals* for 1849.

Before closing this rapid review of the history of deaf-mute instruction and institutions in Europe, down to 1816, it remains to supply an omission in regard to Holland. So early as 1635, Peter Montans published some hints on the instruction of the deaf and dumb, and in 1667, Van Helmont published a small tract, in which he shows how the deaf may be made to understand others when speaking. In 1692, John Conrad Amman, a Swiss physician of Haarlem, succeeded in teaching a girl, deaf and dumb from birth, to articulate, and published his method in an essay, entitled (*Surdus Loquens*), the Deaf Mute Speaking. He made no mystery of his success, but invites those who find any thing hard or indistinct in his explanations, to apply to him, "who, according to the light granted to him, will refuse nothing to any man." This work was of much service to Heinicke and others, but its principles and methods were not perpetuated by the establishment of an institution in Holland. This was reserved to Guyot, a pupil of De l'Épée, who succeeded in opening a school in Gronigen, in 1790,—which has proved to be one of the most successful in Europe. There are now four institutions for the deaf and dumb in Holland.

Through the speculations of philologists and the experiments of ingenious and benevolent teachers, carried on for two centuries, in different countries, with little or no direct comparison, and frequently without any knowledge of the views and experience of each other, the art of deaf-mute instruction, in 1815, the period of Mr. Gallaudet's visit to Europe, had reached the following development.

1. It had demonstrated the great fact that the deaf and dumb are naturally equal to other persons in their intellectual faculties, and that by appropriate methods early applied, and wisely and perseveringly pursued, they can be educated.

2. It had, by aid of governmental appropriations, and the contributions of the benevolent, been extended, so as to embrace partially the indigent as well as the rich and the noble by birth.

3. It had ceased, or nearly so, to be a mystery, a craft, a speculation, pursued for private ends, but was now followed by ingenious men, with a desire to promote the moral and intellectual advancement of the deaf and dumb.

4. It had become, through the publications of experienced and successful teachers, and the establishment of institutions in which there was a succession

of teachers, a permanent system, where principles could be studied, and its methods acquired, without the necessity of reinvention, and with all the advantages of the accumulated experience of the past.

5. Its great aim was to impart language, and through its instrumentality, to establish social intercourse among themselves and the rest of the world, and to develop and instruct the minds of pupils by means of speech, or artificial articulation and reading on the lips, natural and methodical signs, dactylology or the manual alphabet, writing, pictures and the art of drawing. The principal aim of all the early teachers of the deaf and dumb, was to perfect a system of artificial articulation, and the leading object of all the English and German schools, except that of Vienna, at the date of Mr. Gallaudet's visit, was to teach the deaf and dumb to speak and understand others when speaking, as the principal means of mental development. In this a high degree of success was attained in individual cases, and the success varied with the nature of each case. Where deafness was not congenital, but came on after the power and habit of articulation was once acquired, where the organs of speech were perfect and pliable, and where the circumstances of the family or the institution allowed of much individual instruction from a teacher thoroughly trained in all the methods and mechanical contrivances of this art—the success was truly surprising.

Reading on the lips is another and distinct mode of communicating with the deaf and dumb, although usually associated with and taught to the greatest perfection, in connection with articulation.

Both articulation and reading on the lips are learned and recollected by the deaf mute, as a set of movements and sensations in the organs of speech, discernible by the eye and hand. Articulation is taught by pointing out to the pupil the powers of the vowels and consonants, and the position of the lips, teeth and tongue, and by making him feel with his hand, or a silver instrument, all the perceptible movements and vibrations of the throat and interior organs, which are requisite for their pronunciation. He is then required to imitate this position and force a quantity of air from the lungs sufficient to produce the sound. In some cases, the position of the lips and part of the tongue are shown by drawings. He is taught to read the articulation of others by observing, in the same way, the position of the organs, and the countenance. In some instances the touch becomes so sensitive, that the pupil can understand what is articulated in the dark, by placing the hands on the throat and lips of the person speaking.

The language of action, including natural signs, or those expressions of countenance, and movements, attitudes and gestures of parts or the whole of the body, which the uninstructed deaf mutes employ to make known their wants and varying states of mind, and those arbitrary signs, which are employed by teachers to designate certain ideas for which no expressive natural sign can be made, and in connection with natural signs, to express the grammatical modifications and relations of words,—was among the primary means of educating the deaf and dumb in 1816. Although natural signs are indispensable in the early stages of deaf-mute instruction on any method, they

were early dispensed with, and their use discouraged by teachers of articulation in the English and German schools, as interfering with the acquisition of that more difficult attainment. On the other hand, in the French schools, and in those continental schools which adopted their methods from Paris, the language of signs, both natural and arbitrary, and that combination of both called methodical, was the main reliance for teaching written language to the deaf and dumb, and the principal means of communication for that class with each other and the world. At the date of Mr. Gallaudet's visit, the labors of De l' Epe'e and Sicard had matured a system, capable of expressing all the ideas we convey by articulate sounds, with clearness, force and beauty, though not always with equal brevity, and of being made the vehicle of the highest intellectual and religious culture to the deaf and dumb.

Writing was early and generally used. As an imitative art, in which the eye and hand are mainly employed, it is easily acquired by deaf mutes. It is first used to give the forms of letters and words, which the teacher has explained by signs, and afterward gives permanency to their observations and thoughts in composition, which form an important exercise in all institutions. It is also the medium of communication between the deaf and dumb, and their friends and others who do not understand signs, or the manual alphabet. The constant habit of writing on the slate, makes the deaf and dumb much more accurate in spelling words, than a majority of scholars, who have all their senses, and have been taught spelling in the oral methods usually pursued in elementary schools.

Pictures and the art of drawing, as well as models and specimens of real objects in nature and art, are as valuable helps in the instruction of the deaf and dumb, as in ordinary schools. By a few strokes of the pencil or crayon, a teacher can elucidate a lesson, in which the idea of form enters, far more readily and vividly than in any other way, and the sight and handling of real objects will interpret language to the deaf and dumb as can be done in no other method.

Daetylogy or the manual alphabet, is the art of communicating ideas by spelling words with the fingers,—the fingers being made to assume positions which correspond to the letters, or alphabetic characters of the language. The letters may be formed by the two hands, or with only one hand. A two-handed alphabet was used in the English institutions; and in the schools on the continent of Europe, the one-handed alphabet was employed. The manual alphabet is easily acquired, is of much service in the early stages of instruction, and in brief explanations at all times in the school room, and is available in circumstances where writing is not convenient.

6. The art of deaf-mute instruction, with all its improvements and extension as it existed in Europe in 1815, was unknown in America,—for all practical purposes was totally unknown. A few individuals had been taught to articulate—a few books had been imported—a few isolated experiments had been made—but darkness, profound and palpable, brooded not only over the deaf and dumb mind, but over the whole subject on this continent. To Mr.

Gallaudet belongs the credit of consecrating himself from the outset to the broadly beneficent mission, of qualifying himself to become a teacher, not for purposes of curious speculation or private emolument, of the deaf and dumb in this country. And most richly has God's blessing crowned his labors! He visited Europe, made himself practically acquainted with the principles, methods and results of the different systems which then prevailed in the institutions of this class, and discarding much that was extraneous and cumbersome, and much that was individual and local, and selecting that which has proved of permanent value and universal application, and improving all which he received, he established an institution, and a system which has imparted its blessings to the rich and poor, which has become the parent of many other institutions conducted on similar principles, and which has already reacted favourably on the same class of institutions in Europe.

After studying the subject of methods, in view of his observations in the schools of Birmingham, Edinburgh, London and Paris, and with such practical knowledge as he had attained under the Abbe' Sicard and his assistants, Mr. Gallaudet decided to introduce into the American Asylum the system of instruction pursued in the Paris school, with such modifications as experience might suggest, especially, in adapting it to the peculiar structure and idioms of our own language. This system, which, while it did not entirely reject articulation, was in no way dependent on it for its success, in all its philosophical principles originated with the Abbe' De l'Epe'e, and was matured and consolidated by the genius of the Abbe' Sicard. At the date of Mr. Gallaudet's visit, the system had reached its fullest development, and had challenged and won the admiration of Europe by its practical results, as exhibited in the attainments and intellectual training of such pupils as Massieu and others. His preference for this system was secured by the facilities for introducing the same under the auspices of Mr. Clerc, one of the Abbe' Sicard's favorite pupils and assistants. But this preference was not originally given on that ground, for previous to this, he had an opportunity of securing an expert in articulation as an assistant from the London institution. But while at Edinburgh, after investigating there the results of the method pursued by the elder Braidwood, who was one of the most accomplished and successful teachers of articulation in the world, he came to the conclusion expressed by Dugald Stewart, that the methods of De l'Epe'e, as matured by the Abbe' Sicard, were of a higher nature, and capable of more extensive usefulness, inasmuch as they could not only benefit the largest number of the deaf and dumb, but actually provided for the gradual and thorough evolution and discipline of all the intellectual powers. He accordingly made it the leading object of the course of instruction introduced into the Asylum, to convey to his pupils a knowledge of written language, by the methods adopted in the Paris institutions, with such modifications and additions as the genius of the English language might demand.

The following remarks of Mr. W. C. Woodbridge, who was an accomplished teacher of deaf mutes and who acquired as Editor of the American Annals

of Education, a European reputation as a wise educator, in an article in the *Encyclopedia Americana*, published in 1830, set forth the improvements effected by Mr. Gallaudet.

“Mr. Gallaudet has combined the fundamental principle of Heinicke—‘first, ideas, then, words,’—with that of De l’Epe’e—that ‘the natural language of signs must be elevated to as high a degree of excellence as possible, in order to serve as the medium for giving the ideas clearly, and explaining them accurately.’ He has added another of no small importance—that as words describe rather the impression, or states of mind produced by external objects, than those essential qualities which are beyond our reach, the process of learning them would be facilitated by leading the pupils to reflect on their own sensations and ideas; and he states, as the result of his experience, that among deaf mutes of equal capacities, those who can be led to mark or describe with the greatest precision, the operations of their own mind, uniformly make the most rapid progress in the acquisition of written language, and of religious truth. A leading object, therefore, in connection with the first lessons, in which sensible ideas are presented and named, is to establish a free communication with the pupil, in the sign language, in reference to his feelings and thoughts as excited by the objects which he sees, or the events of his own life. He easily comprehends those of others, and is thus led to learn the names of the simple emotions and acts of the mind. Hence he is brought to think of an invisible agent, which we term the *soul*, as the feeling and percipient being; and by a natural transition, is led, by the use of signs alone to the Great Spirit, as the first cause; to his character as our Creator, and Benefactor; and to a knowledge of his laws and our future destiny. In this manner, the deaf mutes in the American Asylum (and we presume in others derived from it) are made acquainted with the simple truths of religion and morality in one year; a period in which, in most European institutions, they are scarcely advanced beyond the knowledge of sounds, and the names of sensible objects, qualities and actions, on the most common phrases. By communicating this instruction in the natural sign language, pupils, whose inferior capacity or advanced age would both allow them to acquire enough of written language to receive religious truth through this medium, have been early prepared to enjoy its blessings and hopes, and feel its sanctions as a restraint upon their conduct, which renders their government more easy, while it aids them in the formation of correct habits. Another plan, which is not known to have been ever employed before its introduction by Mr. Gallaudet, in 1817, was to conduct the daily and weekly devotional exercises by signs; and the deaf mutes have been thus taught to address the Father of their spirits in their own natural language, and have been admitted to the new privilege of social worship. In applying the first principles to the course of instruction in language, an important improvement has been made, by combining words into phrases as early as possible, and thus teaching the pupil how to use them. The idea of each phrase is first explained by the sign language, and then translated into words, and then retranslated by the pupil into his own lan-

guage. The process is carried on for more difficult words, and the phrases are lengthened until they become narrations. The acquisition and use of the connections are aided by the methodical signs of De l'Épée and Sicard. The pupil is called upon, at intervals, to express his own ideas in writing, and to explain by signs what is written by others. An important additional improvement is, 'to employ the pupil, as early as possible, in the study of books written in an easy style, explained by signs when necessary;' so as to lead him, by his own, and often by his unaided efforts, to become acquainted with the arrangement of words, and the idioms of written language. He is led gradually to infer the rules of grammar from a series of examples, instead of committing them to memory: and the theory of language is reserved for the later years of instruction, when the pupil is familiar with its practical use."

But much as has already been done to attract public notice and sympathy to the calamity of deafness, and of the consequent loss of speech, and to the establishment of institutions and methods for its alleviation, the extent to which it prevails now, even in countries where the most has been done, is not generally understood. In the countries referred to, not one-half of the whole number of deaf mutes are under instruction, and in nearly every country, but little is done, even in the most intelligent families, to commence or continue the work of deaf mute instruction and improvement at home. In many cases the calamity commenced so early, and the individuals were so completely cut off from all the educating influences by which the faculties of the mind and affections of the soul are drawn forth and cultivated, that they sink into the conditions of idiocy, although even this last degree of human infirmity can now be reached and improved. The mistaken partiality of parents toward their offspring laboring under physical infirmities, in some cases, their ignorance of institutions and methods in others, and their poverty in more, and the absence of all or of sufficient governmental aid, and interference to give publicity to the subject, combine to keep a large number of deaf and dumb children in a state of blank ignorance,—in the shadow of the valley of intellectual and moral death.

From investigations made in every quarter of the globe, among savage and civilized nations, under every variety of climate and physical condition, in every state of intellectual and moral improvement, it is now ascertained that this calamity is universal. From tables constructed after the most extensive and accurate inquiries, and corrected after such inquiries were again and again repeated, it appears that the proportion of deaf mutes to the whole population of Europe, is 1 in 1,537; in Great Britain 1 in 1,622; in the United States 1 in 2,000; and in the whole world 1 in 1,556. The whole number of deaf and dumb persons in the world is, by estimation and census combined, about 550,000. Of this number at least 100,000 are of an age to be in school, or receiving instruction. In the 200 schools and institutions now in operation, the whole number of pupils enrolled in 1850, did not exceed 10,000. These institutions are of modern origin,—only ten of them dating back before

the commencement of the present century, and more than four-fifths of the whole number have been founded within the last thirty years. The following table will indicate the location and number of these institutions.

	No.	Earliest Founded.		No.	Earliest Founded.
England, - - - -	9	1792	Other German States, - -	20	1778
Scotland, - - - -	3	1810	German Free Cities, - -	4	1827
Ireland, - - - -	3	1816	Belgium, - - - -	4	1820
Canada, - - - -	1	1850	Portugal, - - - -	1	—
France, - - - -	44	1760	Spain, - - - -	1	1790
Italy, - - - -	9	1789	Holland, - - - -	4	1790
Switzerland, - - - -	10	1810	Denmark, - - - -	2	1799
Austria, - - - -	9	1779	Norway, - - - -	1	1824
Prussia, - - - -	25	1778	Sweden, - - - -	1	1800
Bavaria, - - - -	10	1778	Russia, - - - -	1	1800
Wirttemberg and Baden, -	7	1807	Poland, - - - -	1	1817
Saxony, - - - -	4	1772	United States, - - - -	14	1817

The fourteen institutions in the United States are located as follows:—the American Asylum at Hartford, patronized by all the New England States; the New York Institution in New York city; the Pennsylvania Institution at Philadelphia; the Virginia Institution at Staunton; the North Carolina Institution at Raleigh; the South Carolina Institution at Cedar Spring; the Georgia Asylum at Cave Spring; the Tennessee Institution at Knoxville; the Kentucky Institution at Danville; the Ohio Asylum at Columbus; the Indiana Institution at Indianapolis; the Illinois Institution at Jacksonville, and the Missouri Institution near the town of Fulton. Measures are in progress to open an institution in Michigan.

Much has been done within the last ten years, and is now doing, by means of periodicals, and conventions of instructors, devoted to deaf-mute instruction, to disseminate a knowledge of improvements derived or practiced by one teacher, or any one of the two hundred institutions, devoted to this unfortunate class of the human family. The Circulars published by the Royal Institution of Paris, at the expense of the government, and transmitted gratuitously to all known establishments of the deaf and dumb, and the quarterly journals commenced in Paris,* by Prof. Morel, and in Hartford,† by Prof. Rae, and the annual conventions which are held in Germany, and the United States, will do much to harmonize the views of instructors, and throw light on the extent, causes and amelioration of deafness, and the best ways of improving the condition of the deaf and dumb in every respect.

* *Annales de l'éducation des Sourds-muets et des Aveugles*, Paris.

† *American Annals of the Deaf and Dumb*—commenced in 1847, by the instructors of the American Asylum, and adopted in 1850 by the First Convention of the American Instructors of the Deaf and Dumb, and conducted by a committee appointed annually for this purpose.

The following notices of our American institutions for the deaf and dumb, will show the rapid progress which the cause has made in this country since 1815.

THE AMERICAN ASYLUM FOR THE EDUCATION OF THE DEAF AND DUMB, at Hartford, was opened on the 15th of April, 1817, with seven pupils. The principal, Rev. Thomas H. Gallaudet, had entered on his mission two years before, and the expense of sending him to Europe, and of bringing back with him, Mr. Laurent Clerc, a pupil and assistant of the Abbe' Sicard, was borne by subscriptions, which, with one exception, were made in Hartford. It was first incorporated in 1816, with the name of the Connecticut Asylum, which was changed to the present style in 1818, on the grant, by Congress, of a township of public lands, from the sale of which the sum of \$278,100 has been realized. Of this sum, \$56,300 is invested in land, buildings, furniture, &c., appropriated to the immediate use of the American Asylum, and \$221,800 in stocks, bonds and mortgages, the interest of which is applied to the benefit of the deaf and dumb who may resort to the Asylum from any part of the country. All of the New England states support their indigent deaf mutes at the Asylum,—allowing to each pupil a residence of five years, which in the case of pupils from Massachusetts, who will be profited by a longer course, is extended to one year more.

While every effort is made from time to time to secure the services of only thoroughly educated men as teachers and to organize the course of instruction on a scale sufficiently liberal to meet the wants of children from the rich and educated families, there is no distinction in board, dress or other privileges, between such children, and those who are poor and indigent.

The first recognition of the claims of the indigent deaf mute by any of our state legislatures, was in Connecticut in 1816, in the appropriation of \$5,000 for the special benefit of this doubly unfortunate class at the Asylum. This act of beneficence has been followed up by subsequent appropriations, sufficient not only to support entirely the indigent, but to aid such as could not meet the entire expense of a five years' residence at the Asylum. Early in 1819, the government of Massachusetts followed the example of Connecticut by providing for the education in the Asylum of twenty indigent pupils from that state. This was the first instance in which the patronage of a state was extended to an institution of benevolence located beyond its territory. The appropriation was afterwards enlarged so as to meet the wants of this entire class. New Hampshire made a similar provision in 1821, and Vermont and Maine in 1825. The legislatures of these three states were doubtless influenced by Mr. Gallaudet, who visited and addressed them severally while in session with a class of his pupils. Rhode Island came into the same arrangement in 1848, after a visit from Mr. Weld and Mr. Gallaudet, and an exhibition of the pupils. In 1834, South Carolina and Georgia, were induced by a visit from Mr. Weld and a few of his pupils, to make arrangements to send their indigent deaf mutes to the Asylum until the public mind was ripe for the

establishment of such an institution in each of these states. This period has now arrived.

The Thirty-Fifth Annual Report (for 1851) shows an attendance of two hundred and four pupils, while the whole number who have left the institution exceeds one thousand. The current expenses for the year, were \$28,500; of which \$14,000 were paid to the steward, \$13,600 for salaries, and the balance for immediate expenses. These sums were in addition to expenses for repairs, and additional buildings and fixtures. These expenses were paid as follows, \$16,660 by states in New England on account of beneficiaries, \$1,961 by relatives and friends of pupils, and the balance from the income of the fund. The number of instructors at the close of the year (1851) were twelve, including the principal. There are four deaf mutes among the teachers, one of whom is a female graduate of the institution.

Before the school at Hartford was yet in operation efforts had already been made to establish a similar institution in the city of New York, in consequence of a letter received from Mr. Gard, a distinguished pupil of the school for deaf mutes at Bordeaux, offering to come to this country as a teacher. In the latter part of the year 1816, a few enlightened and benevolent men met at the house of the Rev. John Stanford, whose sympathies had been awakened, by finding in the alms-house, of which he was chaplain, a class of unfortunate deaf mutes wholly beyond the ordinary means of religious teaching. Among those who attended this meeting and took the warmest interest in its proceedings, were the well known philosopher, scholar and philanthropist, Samuel L. Mitchell, and Dr. Samuel Akerley, who, after laboring for several years in behalf of the deaf and dumb, devoted the last years of his life to the cause of the blind, and may be considered the founder of the New York Institution for that unfortunate class. At a public meeting held in the beginning of 1817, before which, as the result of a special inquiry, it was stated that the city of New York alone contained sixty-six deaf mutes in a population of about one hundred thousand souls, a society was formed which was incorporated on the 15th of April, 1817, under the style of the "New York Institution for the Instruction of the Deaf and Dumb." The school was not opened until May, 1818, with a class of seven pupils, and the Rev. A. O. Stansbury as teacher. Mr. Stansbury, in the instruction of his pupils, pursued the course recommended by Dr. Joseph Watson in his work *On the Instruction of the Deaf and Dumb*. Articulation was taught in cases where the scholar appeared to possess the necessary aptitude and flexibility of the organs of speech, or when desired by his friends. The experiment was in some degree successful, but, on the whole, "the utterance was harsh and indistinct, and led to a universal sentiment in favor of discontinuing the effort." Mr. Stansbury resigned in 1819, and was succeeded by Mr. Horace Loofborrow, who, without any thorough knowledge of his methods, endeavored to walk in the footsteps of Sicard. In 1827, the legislature, which had provided since 1822, for the support of thirty-two pupils, in consequence of the loss of public confidence in the methods pursued, au-

thorized the superintendent of common schools of the state (Mr. Flagg,) to visit this and other similar institutions, and from comparison with the systems of instruction pursued with success elsewhere, to suggest to the directors of the New York Institution such improvements as he should think expedient. Mr. Flagg, accordingly in October, 1827, visited the schools at New York, Hartford and Philadelphia, and made a detailed report, in which he gives a decided preference to the systems pursued in the two latter institutions, and recommends the directors to engage a teacher, who could introduce into the New York school the improved methods in use at Hartford and Philadelphia. In consequence of that recommendation, the directors finally succeeded in engaging the permanent services of Mr. Harvey P. Peet, then one of the most experienced and efficient instructors in the American Asylum, who entered on his duties in February, 1831. He has continued to direct the institution with distinguished ability and success to the present time. About the same period, Mr. Leon Vaysse, from the Royal Institution at Paris, was employed as teacher, and brought with him all the important improvements made in that institution since the death of Sicard. Under the impulse of this change, and from the uniform practice of employing only men of liberal education as teachers, the New York Institution has taken its place among the most successful schools of deaf-mute instruction in the world.

In addition to a course of intellectual, moral and religious instruction, as extended and thorough as is pursued in institutions of this class in any part of the world, a choice is offered to the pupils of acquiring a practical knowledge of the occupation of cabinet-making, tailoring, shoe-making, book-binding and gardening, as a means of subsistence after leaving the school. In some one of these occupations the males are engaged four hours daily, under the superintendence of skillful workmen. The female pupils in the mean time are employed under the direction of a seamstress in sewing, knitting, &c., or light household work under the direction of the matron.

The legislature, in 1822, made provision for the support of thirty-two indigent pupils, which number has been from time to time increased, till in 1850 it amounted to one hundred and sixty-five.—all the deaf-mute children in the state, whose kindred could not provide for their education. In addition to the annual appropriation, which was increased from \$4,000 in 1822, to \$25,000 in 1850, the state appropriated in 1827, the sum of \$10,000 in aid of the building, besides the avails of certain lottery grants.

The city of New York, besides providing annually for the support of a number of indigent pupils, leased for twenty-one years at a nominal rent, all the block of ground extending from the Fourth to the Fifth Avenues, and from Forty-ninth to Fiftieth streets, which had not been before given by the city in fee to the Institution. The Institution, in 1850, purchased the fee of the remainder, on the expiration of the lease.

The whole number of pupils on the 31st of December, 1850, was two hundred and twenty-seven, of which one hundred and sixty were beneficia-

ries of the state of New York; sixteen of the city; thirteen of the state of New Jersey. Twenty-four were supported by their friends, one by the commissioner of emigration, and thirteen were boarded and instructed gratuitously by the institution.

The expenses of the institution in 1850, were \$46,482.98, of which \$26,337 were paid by the state, \$2,080 by the city of New York, \$1,748 by the state of New Jersey.

Besides the institution at New York, there was from 1824 to 1836 another school, called the Central Asylum, located at Canajoharie, in Montgomery county. This institution educated about one hundred and fifty deaf mutes,—most of whom were supported by the state.

THE PENNSYLVANIA INSTITUTION FOR THE DEAF AND DUMB is located at Philadelphia, and originated as a private enterprise with Mr. David Seixas, a Jew of Portuguese descent. Stimulated by an exhibition of the pupils of the American Asylum, he acquired such knowledge as could be obtained from books, and gathered together a few poor deaf mutes in the city of Philadelphia (several of whom he fed and clothed) into a school, near the beginning of 1820. This school was adopted, in April of the same year, by a society, composed of several benevolent persons, among whom Bishop White, Robert Vaux, John Vaughn, Clement C. Biddle, Dr. Chapman, Paul Beck, and Horace Binney, may be noticed. An act of incorporation was obtained in February, 1821, by which also the legislature allowed one hundred and sixty dollars apiece, per annum, for three years, for the education and support of indigent pupils of the State. The number was at first limited to sixty,—but it has been since increased to ninety-three, and the term of residence extended to six years. After obtaining an act of incorporation, and for the purpose of profiting by the experience of others, the directors applied to the institution at Hartford for an instructor, and Mr. Clerc was sent for a period of six months to Philadelphia, to organize the school and prepare the teachers. On his return, Mr. Lewis Weld, who had been four years and a half a teacher in the American Asylum, accepted the office of principal, and presided over the institution at Philadelphia until 1830, when he was recalled to Hartford, to succeed Mr. Gallandet. Mr. Weld was succeeded by Mr. Abraham B. Hutten, who is still at the head of the school.

A building was erected in 1825 on the corner of Broad and Pine streets, which has since been enlarged so as to contain ten school-rooms, suitably furnished to accommodate each twenty pupils; a cabinet of apparatus, models, specimens, maps, &c.; dormitories for two hundred pupils; infirmaries, work shops, &c. The entire expense up to 1850 was \$95,000.

In consequence of an address by Mr. Weld, and of an exhibition of the proficiency of the pupils before the legislature of Maryland, at Annapolis, on the 22d of February, 1828, an appropriation of \$3,500 a year for the support of indigent pupils of the state was passed. An appropriation for the same class was made by the legislatures of New Jersey and Delaware.

In 1850, there were seven instructors besides the principal, two of whom

were deaf mutes; and one hundred and thirty-four pupils, of whom ninety-two were supported by Pennsylvania, eight by New Jersey, eighteen by Maryland, three by Delaware, and thirteen by their friends and the institution. The expenses of the institution for that year, were \$28,422, of which \$6,698.22 were for salaries, and \$5,178.23 for family expenses. Of the receipts, \$8,267 were from Pennsylvania; \$2,332.50 from Maryland; \$1,138.53 from New Jersey; \$8,911 from Delaware; and \$2,892.34 from private pupils.

THE KENTUCKY ASYLUM FOR THE EDUCATION OF THE DEAF AND DUMB, is located at Danville, Mercer County. It was incorporated in the winter of 1823, and was opened for the reception of pupils in the spring following. Its principal, Mr. John A. Jacobs, was qualified for his employment by a residence of one year at the American Asylum. The methods pursued are substantially the same as those used at Hartford, with such modifications as every thoughtful teacher must make to adapt them to the peculiarities of his own mind. By an act of Congress passed in 1826, the institution was endowed with a township of land in Florida. How much has been realized from the sale of these lands does not appear from the few reports to which we have had access. From the Twenty-seventh Annual Report, (for 1850,) we gather that there were sixty pupils in 1850, of which number forty-three were supported by the State of Kentucky, seven by the State of Louisiana, and ten by relatives. Two hundred and fifty, including the present pupils, have been educated in the institution since its establishment. The first pupil was received in April, 1823. The entire expense for 1850, was \$5,006.52, of which sum, \$2,690 was received from the State, and \$2,164 from the agent of the Asylum in Florida. The cost of board, tuition, &c., is \$105 per annum. The State provides not only for the indigent, but aids those who need assistance.

THE OHIO DEAF AND DUMB ASYLUM, is located at Columbus. It was incorporated during the session of the legislature in 1826-27, but did not commence operation as a school until November 16, 1829. It opened with three pupils, all that could be collected after several months' advertising in various papers in the State. The principal, Mr. H. N. Hubbell, was trained at the institution at Hartford, and the course of instruction is substantially the same as in the American Asylum. From the Twenty-fourth Annual Report, (1851,) it appears that the whole number educated in the institution from 1829 to the close of 1850, and including the pupils then in attendance, is four hundred and sixty-two. The current expenses for 1850 were \$14,439, which was about equally divided between the salaries of officers and the household department. The State pays about \$12,000 towards the whole expense. There are seven teachers and one hundred and twenty-eight pupils. Mr. Josiah A. Cary has been recently appointed principal.

THE VIRGINIA INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB, is located at Staunton. It includes a department for the blind, which is under a distinct board of instructors. It was opened for the reception of

pupils in 1838, under the instruction of Joseph D. Tyler, who was trained as an assistant in the American Asylum. In the act creating the institution, the visitors were authorized to erect a suitable building at an expense not exceeding \$20,000, and expend annually the sum of \$10,000 towards its support. By the annual report of the board of visitors for 1850, it appears that one hundred and eighteen pupils had been connected with the institution from November, 1839, to October, 1850, of which number, sixty-one remained at the last date. The expenses of the whole institution, including the department for the blind, in 1850, were \$22,806, of which \$21,000 were paid by the State.

THE INDIANA ASYLUM FOR THE EDUCATION OF THE DEAF AND DUMB, is located at Indianapolis. It originated in the interest awakened in the breast of Mr. William C. Bates, sheriff of Vermilion county, by his visiting the Ohio institution, in 1841, where he had placed a deaf-mute son, and the partial success of a private school started by James McLean, a deaf mute, in Parke county, in 1842. On the 13th of February, 1843, the legislature was induced, by Mr. Bates and Mr. Coffin, a representative of Parke county, by an almost unanimous vote, to lay a tax of two mills on each one hundred dollars of taxable property in the State, for the support of an asylum for the deaf and dumb. A few months after the passage of the act, Mr. William Willard, a deaf mute, visited Indianapolis, with a view of establishing a school. He was cordially welcomed and encouraged by many benevolent and public-spirited citizens, and after visiting many families in different parts of the State, in which there were deaf-mute children, he opened a school for this class on the 18th of October. In 1844, the legislature appointed a board of trustees to superintend the proposed Asylum, and till that should be located, compensation was allowed to Mr. Willard, in aid of indigent pupils. On the first of October, the trustees appointed Mr. James S. Brown, an educated man and experienced teacher of deaf mutes, principal of the Asylum. In 1846, the Asylum was located permanently at Indianapolis; and in the darkest period of the financial embarrassment of the State, when her best friends felt she must be just to her creditors, and postpone the claims of mercy to a more convenient season,—to the everlasting renown of the State, her legislature, without a dissenting voice, provided by a tax on property, for all her unfortunate children, the indigent deaf mute, the blind, and the insane. And in 1848, "the doors of all her Asylums, built at the public expense, for mutes, for the blind, and for lunatics, were thrown open for all; that their blessings, like the rains and the dews of Heaven, might freely descend on these children of misfortune throughout the State, without money and without price." This is the most broadly beneficent legislation which has been adopted in any state or country, and it has been followed by this most gratifying result, that a larger number of her deaf mutes are under instruction, than, in the same population, in any part of the world. This result has been hastened, by the labors of the indefatigable principal, who, to satisfy the people of the advantages of the Asylum, and to make known to the parents of deaf-mute children,

the wise provision of the legislature in their behalf, is in the habit of holding every year, exhibitions in different parts of the State, of the proficiency of his pupils. In the course of the year 1850, twenty-one such exhibitions were held by himself or one of his assistants. It is to be hoped that his example will be followed in other States, until every family in which there is a single son or daughter afflicted with the privation of speech or hearing, shall see and feel the inestimable advantages of these institutions. According to the Eighth Annual Report, (for 1851,) there were one hundred and seventy-two pupils connected with the institution in 1851. The current expense for the year was \$8,437.19. The building has cost \$75,000, and is one of the most complete in all of its arrangements for the comfort and instruction of the pupils, in this country.

THE TENNESSEE INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB is located at Knoxville. It was opened on the 26th of January, 1846. During the first year there were fourteen pupils. In 1848, a building was commenced, which has been subsequently completed at an expense of \$20,000. At the date of the report of the directors for 1849, there were thirty-one pupils and two instructors. The State appropriates \$4,000 a year toward the support of indigent pupils. The principal was Rev. Thomas MacIntire, who was educated at the Ohio institution. He has been succeeded by Mr. Oran W. Morris, from the New York Institution.

THE ILLINOIS INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB is located at Jacksonville. It commenced operation in 1845. The State erected a suitable building in 1848-9, at an expense of \$20,000. At the date of the third biennial report, (1849-50,) there were ninety-two pupils, with six instructors. The current annual expenses of the institution were \$12,000. The States of Missouri (to this date) and Iowa support their indigent deaf mutes at the Illinois Institution. The principal is Rev. Thomas Officer, who acquired his knowledge of deaf-mute instruction at the Ohio school.

THE NORTH CAROLINA INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB is located at Raleigh. It originated with Mr. William D. Cooke, the present principal, who in the summer of 1843, with the approbation of Hon. J. M. Morehead, then governor, visited different sections of the State with a deaf mute, and gave exhibitions of the manner of teaching this class. He thus excited a very general interest in the cause. It was urged upon the legislature by Gov. Morehead, not only in his annual message, but in a special communication. A bill was passed in January, 1845, establishing the school, appropriating \$4,000 toward its current expenses, and requiring each county to raise by tax \$75 for every pupil they might send. The school opened with seven pupils, on the first of May following. At the close of the second session there were twenty-six pupils, and at the end of the year 1850 there were forty-five in attendance. In 1848, the legislature made an appropriation for the erection of suitable buildings, which were completed in 1849. The corner-stone was laid on the 14th of April, 1848, with appropri-

ate exercises, among which was an address by Dr. Peet, principal of the New York Institution.

THE GEORGIA ASYLUM FOR THE DEAF AND DUMB is located at Cave Spring, in Floyd county. It was opened as an independent institution, on the 1st of July, 1849, and at the close of the year there were twenty-one pupils, and of these, fifteen were supported by the State. In 1834, Mr. Weld, principal of the American Asylum, visited Georgia with a class of deaf-mute pupils, for the purpose of awakening an interest in the public mind in favor of the deaf and dumb. He gave an exhibition of their proficiency before the legislature, and secured thereby an annual appropriation of \$3,000 for the education of indigent deaf mutes at the American Asylum, until a similar institution should be established within the limits of the State. In 1846, the beneficiaries of the State were removed from Hartford to the "Hearn School," near the village of Cave Spring, under the instruction of Mr. O. P. Fannin, assisted by J. B. Edwards, a deaf mute who had been educated at the Hartford school. In 1848, a building was erected at the expense of the State, for the use of the Asylum, and is now occupied by the pupils and their instructors. During the year ending July 1, 1851, there were twenty-five pupils. The expenditures for the year were \$9,020, of which sum, \$4,530 were applied to the building.

The earliest legislative provision for the support of indigent deaf mutes in South Carolina, was made in 1834, at which time Mr. Weld, with a class of pupils from the American Asylum, visited Charleston and Columbia, and gave several exhibitions of the methods and results of deaf-mute instruction. The result of the visit was an appropriation of \$2,500 a year, to be expended for the support of such persons as should be sent from South Carolina to the institution at Hartford. In 1848, a school was started at Cedar Spring, by Mr. N. P. Walker, to which a portion of the State beneficiaries were sent in 1849. In 1850, a law was passed, providing for the support of all the indigent deaf mutes of the State at this school, leaving such as were in Hartford to complete their studies at that institution.

THE MISSOURI ASYLUM FOR THE DEAF AND DUMB is located at Fulton, county of Callaway. It was incorporated in 1847, but no efficient steps were taken for its establishment till 1851, when the legislature appointed commissioners to manage a property consisting of a house and forty acres of land, donated to the State for this purpose, and appropriated \$80 a year for the support of each indigent deaf mute at the Asylum.

THE MICHIGAN INSTITUTION was provided for by the legislature in 1849, but was not permanently located till 1851, when the town of Flint offered to provide a suitable lot and buildings for the use of the institution, in consideration of its location in that place. The school will be opened in the course of the year 1852 or 1853.

The following tables will throw some light on the progress and present condition of institutions for the deaf and dumb in this country since the commencement of Mr. Gallaudet's labors in their behalf.

Number of institutions or schools in 1817,	-	-	-	-	-	-	-	1
“ “ “ “ 1820,	-	-	-	-	-	-	-	2
“ “ “ “ 1830,	-	-	-	-	-	-	-	3
“ “ “ “ 1840,	-	-	-	-	-	-	-	6
“ “ “ “ 1851,	-	-	-	-	-	-	-	13
Number of pupils under instruction in 1817,	-	-	-	-	-	-	-	12
“ “ “ “ 1851,	-	-	-	-	-	-	-	1,100
“ “ who have been educated from 1817 to 1852,	-	-	-	-	-	-	-	3,000
Number of states which had made provision for indigent deaf mutes in 1817,	-	-	-	-	-	-	-	1
“ “ “ “ “ “ “ “ in 1820,	-	-	-	-	-	-	-	2
“ “ “ “ “ “ “ “ in 1830,	-	-	-	-	-	-	-	9
“ “ “ “ “ “ “ “ in 1840,	-	-	-	-	-	-	-	14
“ “ “ “ “ “ “ “ in 1852,	-	-	-	-	-	-	-	23
“ “ which had not made any provision,	-	-	-	-	-	-	-	6
Amount expended in buildings and apparatus in 1820,	-	-	-	-	-	-	-	\$10,000.00
“ “ “ “ up to 1852,	-	-	-	-	-	-	-	500,000.00
Annual expense of educating deaf mutes in 1851,	-	-	-	-	-	-	-	150,000.00
Amount paid by the state, or funds set apart for that purpose,	-	-	-	-	-	-	-	120,000.00
Whole number of deaf mutes in the United States in 1850, (estimated,*)	-	-	-	-	-	-	-	10,000
Number who ought to be at school,	-	-	-	-	-	-	-	3,000
Number not in school,	-	-	-	-	-	-	-	2,000

The First Convention of American Instructors of the Deaf and Dumb adopted a memorial to the Home Department, as to the manner in which the information contained in the Census of the United States taken in 1850, respecting the deaf and dumb, should be classified and published. The Superintendent of the Census Bureau, to whom the Memorial was referred, has signified his readiness to comply with the suggestions of the Convention, and we may therefore look for the most important document which has yet appeared respecting this class of our population, in any country. The document will contain the names of all the deaf mutes contained in the original schedules—with all the particulars of residence, age, sex, color, occupation, place of birth, whether able to read and write, and where the fact exists, whether the same person is blind, insane, or idiotic. It will also give the name, place of birth, occupation and other particulars of the head of the family to which each deaf mute belongs.

Such a list will enable the instructors of our deaf and dumb institutions to solve or at least throw light on many questions of deep practical importance, and enable those officers who are charged in the several states with the duty of selecting the state beneficiaries or of making known the legislative provision for the education of the deaf and dumb, to reach the persons interested directly.

* We have delayed the publication of this article in the hopes of obtaining from the Census Department, the number at least of deaf mutes in the several states, but although the superintendent has promptly furnished the returns as far as complete, these only include six out of the thirty-one states.

We close this brief and imperfect sketch of the progress and present condition of deaf-mute institutions and instruction, with a few remarks.

The practicability of introducing artificial articulation, in reference to all pupils, into our American schools for the deaf and dumb, has been much discussed within the last six years, in literary journals, and among teachers of deaf mutes, in consequence of a decided preference having been expressed by Hon. Horace Mann, in his report on the state of education in Europe, in 1844, of the superiority of German schools for this class over the American, inasmuch as the former teach their pupils to utter articulate sounds, and to speak as other people speak, and to read on the lips of those speaking to them. In consequence of this agitation of the subject, the American Asylum deputed its principal, Mr. Weld, and the New York Institution, the Rev. Geo. Day, formerly a teacher in that school, to visit Europe, and to report fully on the state of the European schools, and especially on the extent and the results with which articulation was taught. The reports of these gentlemen, published by their respective institutions, are among the most valuable contributions yet made to deaf-mute instruction in this country.

Although these reports have confirmed the opinion which heretofore prevailed in this country, of the superiority of the methods pursued in our American schools as compared with the best in Europe, for the great majority of deaf and dumb pupils, they have led to a desire on the part of many of the best friends of this class, to see articulation recognized as a necessary part of the system of deaf-mute instruction in a few, at least, of our largest and best endowed institutions. The experiments which have thus far been made in two or three of our schools, although not conducted by teachers trained in the methods of articulation, and not pursued with that earnestness and enthusiasm, which are essential to the highest success, show conclusively that a portion at least of the entire deaf-mute population—that portion who become deaf after the age of four years, and in some cases at even an earlier age,—can be taught to give articulate utterance to their thoughts and feelings, which will prove of immense service, not only in seasons of darkness and alarm, of sickness and of the prostration or paralysis of the fingers, and other parts of the body, used in the sign language, but in the ordinary intercourse of society. If articulation is to be taught at all, it should be intrusted to teachers who have been trained to this department of instruction, who believe in its practicability, and who can give their entire time to small classes of pupils who possess in their organization the conditions of success.

The method requires not only knowledge, ingenuity, kindness and perseverance on the part of the teacher, bestowed as far as practicable on each individual of the class, but to be followed with even average success, the pupil must have perfect and flexible organs of speech, quick and vigorous mental faculties, and the power of attention and labor. Love, hope and patience must dwell in the heart of teacher and pupil.

LAURENT CLERC.

[WE publish the following autobiographical sketch, prepared by Mr. Clerc at our earnest solicitation, as an appropriate introduction to the labors of Mr. Gallaudet in behalf of the instruction of deaf mutes.]

I was born in La Balme, Canton of Cremieu, Department of Isere, on the 26th of December, 1785. The village of La Balme lies twenty-six miles east of Lyons, on the east side of the Rhone, and is noted for its grotto, called, "Lagrottee de Notre Dame de la Balme." My father, Joseph Francis Clerc, a notary public by profession, was the mayor of the place from 1780 to 1814, My mother, Elizabeth Candy, was the daughter of Mr. Candy, of Cremieu, also a notary public. My father died in April, 1816, and my mother in May, 1818.

When I was about a year old, I was left alone for a few moments on a chair by the fireside, and it happened, I know not how, that I fell into the fire, and so badly burned my right cheek, that the scar of it is still visible; and my parents were under the impression that this accident deprived me of my senses of hearing and smelling.

When I was seven years, my mother hearing that a certain physician in Lyons could cure deafness, took me thither. The doctor, after examining my ears, said he thought he could make me hear, provided I would call at his office twice a day for a fortnight. My mother agreed to take me, so we called regularly every day and the doctor injected into my ears I do not know what liquids, but I did not derive any benefit whatever from the operation. And at the expiration of the fortnight I returned home with my mother still as deaf as I was before.

I passed my childhood at home, in doing nothing but running about and playing with other children. I sometimes drove my mother's turkeys to the field or her cows to pasture, and occasionally my father's horse to the watering place. I was never taught to write or to form the letters of the alphabet; nor did I ever go to school; for there were no such school-houses or academies in our villages as we see every where in New England.

At the age of about twelve, that is, in 1797, my father being unable to absent himself from home on account of the duties of his office, at his earnest request, my uncle, Laurent Clerc, took me to Paris, and the next day I was placed in the Institution for the Deaf and Dumb. I did not see the Abbe' Sicard, but I learned afterward that he was in prison for a political offense. Mr. Massieu, deaf and dumb like myself, was my first teacher, and when the Abbe' Sicard was set at liberty and had resumed the superintendence of the Institution, he took me into his class, and I was with him ever after.

Out of school hours, the Abbe' Margaron, one of the assistant teachers,

taught me to articulate together with a few other pupils. We learned to articulate pretty well all the letters of the alphabet, and many words of one and two or three syllables; but I had much difficulty to pronounce *da* and *ta*, *de* and *te*, *do* and *to*, &c., and although Mr. Margaron made me repeat these words again and again, I succeeded no better. One day, he became so impatient, and gave me so violent a blow under my chin, that I bit my tongue, and I felt so chagrined, that I would try to learn to speak no longer.

I applied myself to other things. I learned to draw and to compose in the printing office of the Institution till 1805, when I was employed as a tutor on trial, and in 1806 appointed a teacher with a salary of about two hundred dollars. In process of time, Mr. Sicard thought me capable of teaching the highest class, and I occupied that place when Mr. Gallaudet came to Paris. But before speaking of him more at length, let me say how I happened to make Mr. G's acquaintance.

Mr. Sicard, who was a royalist and an adherent to the dynasty of the Bourbons, sometimes imprudently entertained secret correspondence with the garrisons of the Comte de Provence (since Louis XVIII.) then in England. Napoleon, as every body knows, being generally well informed of all that transpired both in Paris and throughout France, knew that such correspondences took place; but not considering Mr. Sicard a very dangerous enemy of his, and thinking him, on the contrary, very useful to the unfortunate deaf and dumb, he suffered him to remain undisturbed, but determined to reprove him for meddling with politics instead of attending to his own business, by never conferring upon him any title of honor he might merit. Mr. S., who had the simplicity to believe that Napoleon was ignorant of his intrigues, wondered why he did not receive the cross of the legion of honor, an honor not unfrequently conferred upon persons much less entitled to it than himself. He did not, however, despair of obtaining it at some future time, and for this purpose, he besought some of his friends whom he knew to have free access and great influence over Napoleon to prevail on him to visit the Deaf and Dumb Institution, but all attempts and persuasions failed, for Napoleon constantly refused, not that he did not feel interested in the deaf and dumb, but on account of Mr. Sicard, whom he wished to punish by not seeing him. Things went on without any other extraordinary occurrences till the Allied Powers entered Paris in 1814. Soon after Louis XVIII. was seated on the throne of his ancestors, Mr. Sicard was among the first who went to congratulate his majesty on his happy return, and it was not long before the cross of the legion of honor for which he had aspired so much, was conferred on him by the king himself, and by and by the order of St. Vladimir of Russia, by the Emperor Alexander, and another order by the king of Sweden. Mr. Sicard was now satisfied that justice had been done him, and desired nothing more. But when Napoleon returned from the island of Elba in March, 1815, Mr. Sicard was so afraid that Napoleon would deprive him of his honors, that he accepted an invitation to visit England in order not to be in Paris while Napoleon was there. He took Mr. Massieu and myself

along with him. We arrived at London during the last days of May. We had our first exhibition on the 2d of June.* We gave two a week, and they were generally attended by princes, members of both houses of parliament, and other distinguished individuals of both sexes, among whom were the Duke of Kent, the Duke of Orleans, (since Louis Philippe,) and her grace, the Duchess of Wellington. Little did I anticipate, at that time, the total defeat which Napoleon was to experience by the combined armies of Europe, under the command of her illustrious husband, the Duke of Wellington. I had the mortification of being present at the house of lords when the prince regent came in person, to announce to both houses the battle of Waterloo and the flight of Napoleon. I also witnessed the illumination of the city in the evening, and the joy that this event caused to the English!

It was at the close of one of our public lectures that Mr. Gallaudet was introduced to me for the first time by Mr. Sicard, to whom he had previously been introduced by a member of parliament. We cordially shook hands with him, and on being told who he was, where he came from, and for what purpose, and on being further informed of the ill success of his mission in England, we earnestly invited him to come to Paris, assuring him that every facility would be afforded him to see our Institution and attend our daily lessons. He accepted the invitation, and said he would come in the ensuing spring. We did not see him any more, as we left London soon afterward. In the spring of 1816, according to his promise, he came to Paris, and glad were we to see him again. He visited our Institution almost every day. He began by attending the lowest class, and from class to class, he came to mine which, as mentioned above, was the highest. I had, therefore, a good opportunity of seeing and conversing with him often, and the more I saw him, the more I liked him; his countenance and manners pleased me greatly. He frequented my school-room, and one day requested me to give him private lessons of an hour every day. I could receive him but three times a week, in my room up stairs in the afternoon, and he came with punctuality, so great was his desire of acquiring the knowledge of the language of signs in the shortest time possible. I told him, nevertheless, that however diligent he might be, it would require at least six months to get a tolerably good knowledge of signs, and a year for the method of instruction so as to be well qualified to teach thoroughly. He said he feared it would not be in his power to stay so long, and that he would reflect, and give me his final decision by and by. In the mean time, he continued coming to receive his lesson, and we spoke no more of "how long he would stay" till the middle of May, when taking a favorable occasion, he intimated to me that he wished very much he could obtain a well educated deaf and dumb young man to accompany him to America. I named two young deaf and dumb men who had left our Institution a few years since, that I knew would suit him, as they both had some

* The questions and answers of Massieu and myself at these public exhibitions were published.

knowledge of the English language, whereas I had none at all; but he answered that he had already made his choice, and that I was the person he preferred. Greatly astonished was I, for I had not the least expectation that I should be thought of. After a short pause, I said I would not hesitate to go if I could do it properly. I suggested to him the idea of speaking or writing to the Abbe' Sicard on the subject, as I considered myself engaged to the Abbe'. He said he would write, and accordingly wrote; but although his letter was never answered, we both inferred that Mr. Sicard's silence was rather favorable than otherwise. But in order to ascertain his views, I was requested to sound him. Accordingly I called and inquired in the most respectful manner whether he had received Mr. G's letter, and if so, what answer he had returned. I received but an evasive answer to my question; for he abruptly asked me why I wished to part with him. My reply was simply this, that I could without much inconvenience leave him for a few years without loving him the less for it, and that I had a great desire to see the world, and especially to make my unfortunate fellow-beings on the other side of the Atlantic, participate in the same benefits of education that I had myself received from him. He seemed to appreciate my feelings; for after some further discussions on both sides, he finished by saying that he would give his consent, provided I also obtained the consent of my mother, my father being dead. I said I would ask her, if he would permit me to go home. He said I might. Accordingly I made my preparations and started for Lyons on the 1st of June, after having promised Mr. Gallaudet to return a few days before the appointed time for our voyage. I thought I was going to agreeably surprise my dear mother, for she never imagined, poor woman, that I could come to see her, except during my vacation, which usually took place in September; but I was myself much more surprised when, on my arrival, she told me she knew what I had come for, and on my inquiring what it was, she handed me a letter she had received from Mr. Sicard the preceding day.* On reading it, I found that the good Abbe' Sicard had altered his mind, and written to dissuade my mother from giving her consent; saying he "could not spare me!" Accordingly my mother urged me hard to stay in France, but to no purpose, for I told her that my resolution was taken, and that nothing could make me change it. She gave her consent with much reluctance, and said she would pray God every day for my safety, through the intercession of La Sainte Vierge. I bade herself, my brother and sisters and friends, adieu, and was back in Paris on the 12th of June, and the next day, after having taken an affectionate leave of the good Abbe' Sicard, who had been like a father to me, I went also to bid my pupils good-by, and there took place a painful scene I can never forget. A favorite pupil of mine, the young Polish Count Alexander de Machwitz, a natural son of the Emperor Alexander,

* One of my sons, Francis or Charles, when in France, took a copy of Mr. Sicard's letter to my mother, which was still in the possession of one of my sisters.

whom I knew to be much attached to me, came over to me and with tears in his eyes, took hold of me, saying he would not let me depart, scolding me, at the same time, for having so long kept a secret my intention to go away. I apologized as well as I could, assuring him that I had done so, because I thought it best. However, he still held me so fast in his arms, so that I had to struggle, to disentangle myself from him, and having floored him without hurting him, I made my exit, and the day following, the 14th of June, I was *en route* for Havre, with Mr. Gallaudet and our much honored friend, S. V. S. Wilder, Esq., who, I am happy to say, is still alive, and now resides some where in Greenwich, in this state. On the 18th of June, in the afternoon, we embarked on board the ship *Mary Augusta*, Captain Hall, and arrived at New York on the 9th of August, 1816, in the morning.

Owing to adverse winds and frequent calms which usually occur at sea in the summer season, our passage lasted fifty-two days. It was rather long; but on the whole, the voyage was pleasant. A part of our time on board was usefully employed. I taught Mr. Gallaudet the method of the signs for abstract ideas, and he taught me the English language. I wrote my journal, and as I thought in French rather than in English, I made several laughable mistakes in the construction of my sentences, which he corrected; so that being thus daily occupied, I did not find the time to fall very heavily upon me. We formed plans for the success of the institution we were going to establish; we made arrangements for the journeys we expected to undertake for the collection of funds; we reformed certain signs which we thought would not well suit American manners and customs.

The weather was fair when we landed. Our first steps were directed to the store of Messrs. Wilder & Co., in Pearl street, thence to the custom-house, and thence we proceeded to the house of Mr. Gallaudet's father, in John street. I anticipated much pleasure in witnessing his joy at again seeing his parents, brothers and sisters, after so long an absence; but I must acknowledge that I was rather disappointed; for I did not see any greater demonstration of welcome on both sides than the mere shaking of hands; little was I aware, at that time, of the difference between the French and American mode of saluting, especially with respect to the ladies. We staid about ten days in New York. We met, or rather we called on several gentlemen of Mr. Gallaudet's acquaintance, who gave me a cordial welcome to America.

My first impression of the city was admiration of Broadway which appeared to me to be the finest street in the world, and my astonishment was great at seeing so much bustle in the streets, people in so great a hurry and walking so fast.

My second impression was the wearisomeness which the uniformity produced. Men, streets, squares, buildings, every thing was alike; all looked well, nothing appeared magnificent. I noticed neatness without elegance, riches without taste, beauty without gracefulness. I found that the happiness of the Americans was at their firesides with their wives, children and friends.

They had few amusements, few spectacles and very few sublime objects capable of arresting the attention of an European; and such a one could not easily appreciate the extent of the private happiness of a people who were secure and not poor.

At length, we left New York for New Haven, where we made a short tarry, which I wished had been much longer; for I found it a delightful place. We called on President Dwight and some of the professors, who welcomed us. We visited the college, the library and chapel. The next day, it being very pleasant, we took the stage for Hartford, where we arrived in the afternoon of the 22d of August, 1816. We alighted at Dr. Cogswell's in Prospect street. We found Mrs. Cogswell alone at home with her daughters, excepting Alice, who was then at school under Miss Lydia Huntley, (now Mrs. Sigourney, our lovely poetess.) She was immediately sent for, and when she made her appearance, I beheld a very interesting little girl. She had one of the most intelligent countenances I ever saw. I was much pleased with her. We conversed by signs, and we understood each other very well; so true is it, as I have often mentioned before, that the language of signs is universal and as simple as nature. I had left many persons and objects in France endeared to me by association, and America, at first, seemed uninteresting and monotonous, and I sometimes regretted leaving my native land; but on seeing Alice, I had only to recur to the object which had induced me to seek these shores, to contemplate the good we were going to do, and sadness was subdued by an approving conscience.

On the 23d of August in the evening, that is, the next day after our arrival at Hartford, we attended a meeting of the directors of the Asylum at the State House, and I was introduced to them individually. By and by, I made the acquaintance of the principal citizens of Hartford and their families, who all received and treated me so kindly, that I felt quite at home.

On the 3d of September, Dr. Cogswell, Mr. Gallaudet and myself set out for Boston, with many letters of introduction, among which was one from Gov. John C. Smith to Gov. Phillips. The object of our coming hither was soon generally known. I was at the Atheneum upon two days of the week and answered a great variety of questions proposed to me by a large company of gentlemen. On the second day, that is, on the 9th of September, an address was delivered to the gentlemen, which I had written in the morning. It is proper to remark that I had only studied the English language about three months; no apology, therefore, is necessary for the idiomatic expressions discoverable in my style. Here is my address, the first I ever made in this country:

“Gentlemen—You know the motive which has led me to the United States of America. The public papers have taught you it; but you do not yet know, I believe, the reason why I have come to Boston with Mr. Gallaudet and Dr. Cogswell, and why we have invited you to honor this meeting with your presence.

“It is to speak to you more conveniently of the deaf and dumb, of those

unfortunate beings who, deprived of the sense of hearing and consequently of that of speech, would be condemned all their *life*, to the most sad vegetation if nobody came to their succor, but who intrusted to our regenerative hands, will pass from the class of brutes to the class of men.

“It is to affect your hearts with regard to their unhappy state, to excite the sensibility and solicit the charity of your generous souls in their favor; respectfully to entreat you to occupy yourselves in promoting their future happiness.

“The celebrated and immortal Abbe’ de l’Epe’e invented the art of restoring them to society and religion. It is according to his method that the institutions in Europe have been formed; it is consequently to him that all the deaf and dumb who know how to write and read, owe their temporal and spiritual happiness.

“The Abbe’ Sicard, my respectable and beloved master, was the most distinguished among the disciples of the Abbe’ de l’Epe’e, whom he succeeded. The latter had left some things to be designed, the Abbe’ Sicard has supplied them; but if there had not been the Abbe’ de l’Epe’e, there would not have been the Abbe’ Sicard; thus glory, honor and eternal gratitude are due to those two friends of humanity.

“I was about twelve years old when I arrived at the Abbe’ Sicard’s school. I was endowed with considerable intelligence, but nevertheless I had no idea of intellectual things. I had it is true, a mind, but it did not think; I had a heart, but it did not feel.

“My mother, affected at my misfortune, had endeavored to show me the heavens, and to make me know God, imagining that I understood her, but her attempts were vain; I could comprehend nothing. I believed that God was a tall, big and strong man, and that Jesus Christ having come to kill us, had been killed by us, and placed on a cross as one of our triumphs.

“I believed many other droll and ridiculous things; but as one cannot recollect what passed in his infancy, I cannot describe them. I am sure that the deaf and dumb who are in your country, think as I once did. You must be so kind as to aid us to undeceive them. We shall cultivate their minds and form their hearts; but as the mind and heart cannot live without the body, you will have the goodness to charge yourselves, with your other countrymen, with the support of their bodies. In Europe, each nation, however small, has an institution for the deaf and dumb, and most of these institutions are at the expense of the government. Will America remain the only nation which is insensible to the cry of humanity? I hope not, gentlemen; I hope that you will busy yourselves with the same zeal as your neighbors, the good inhabitants of Connecticut. If the deaf and dumb become happy, it will be your joy to see that it is the effect of your generosity, and they will preserve the remembrance of it as long as they live, and your reward will be in heaven.”

The next day (the 10th of September) we had another exhibition at one

of the new court-house rooms for greater convenience. Here I delivered a complimentary address to the ladies, which was as follows :

“Ladies—Yesterday we invited the most respectable inhabitants of Boston to meet us at the Atheneum, in order to speak to them of the poor deaf and dumb who abound in your own country. A great many gentlemen attended. I had hoped also to see some of you there ; but I saw none. I expressed my wonder, and at the same time, my regret. I am now fully indemnified. I see you ; I look into your eyes, and by your eyes I can judge the bottom of your hearts. I feel it is good, tender and sensible. A tender and sensible heart is never inaccessible to the misfortune of others.

“There are more than two thousand unfortunate deaf and dumb in the United States without instruction and consequently without any knowledge whatever of the charms of society, of the benefits of God toward us all, and of a better happiness in the other world ! While it lies in your power to contribute to render them happy here below, will you leave them to die in this sad state ? I hope you will be too good to permit it. Behold, ladies, what I should desire to obtain from you. Mr. Gallaudet and I are in the design of raising those unfortunates from their nothingness. We propose to establish an institution in their favor, and to collect them there. This institution must be in the middle of your country, that the deaf and dumb may arrive there from all the states. The town of Hartford has seemed to us to be the most convenient place, and has consequently been chosen.

“The deaf and dumb whose parents or friends are rich, will pay their own board ; those whose parents are indigent, will be at the expense of your liberality ; and as they are the most numerous, the charity of all the citizens of America is indispensable. It is then to solicit that charity that we have come to Boston ; and thence we intend to go to the other principal cities for the same purpose, and we have no doubt of its success. If you remark among your husbands, relations or friends, some who may be insensible to this action of benevolence, I beg you to change them into better dispositions. You have naturally great sensibility ; you are endowed with the talent of causing the insensible to feel, and of subduing the inexorable. Thus my friends rely on you, kind ladies, and I place in the number of the obligations I shall owe to you, those which my companions in the same situation as myself, will owe to you ; and when they are educated, they will doubtless themselves express their gratitude to you.”

At the close of my address, many ladies came to me, and shook hands with me, and I answered a number of questions, to the satisfaction of the company. A number of generous donations were made to the institution, and the example was followed by all classes in the community to the amount of many thousand dollars.

Dr. Cogswell had left us a few days previous and returned home ; and on the 27th of September, Mr. Gallaudet and myself went to Salem, where we obtained several subscriptions.

The address which I delivered at the court-house was published in the newspapers.

Early in October we returned to Hartford, and in a few days we started for New Haven, where the legislature was in session. We had an exhibition before the governor and both houses; at which time I delivered an address and answered numerous questions.

From New Haven we proceeded to New York, but we were not as successful there as we had been elsewhere. It was not that the New Yorkers were less benevolent than their fellow-citizens of New England, but the reason was that at the several meetings held at the City Hall, a majority of those who attended, wished to have an institution established in the city.

In November, the legislature of New York being in session at Albany, we went there, and a few days afterward we had an exhibition at the capital, where I delivered a long address, of which I regret I have not preserved any copy. We obtained something handsome from private gentlemen, but nothing from the legislature. We came back to New York city and made another attempt, but did not succeed any better. We then went to Philadelphia, where we gave an exhibition at Washington Hall, in Third street. The meeting was much crowded, especially with pretty Quaker ladies; but as the Asylum was not to be located there, we did not receive as much as we had anticipated. I called several times on my countryman, Stephen Girard, Esq. I found him very eccentric: once he said he would give something, and the next day he would give nothing, on account of the school not being in Philadelphia, and said the people of New England were rich enough to support the institution. He was very local in his charity.

We returned north by way of Burlington, N. J., and received some very liberal donations.

On the 15th of April, 1817, our school was opened with seven pupils, in the south part of the building now the City Hotel, and on the 20th, Mr. Gallaudet delivered an appropriate sermon on the occasion in the Rev. Dr. Strong's church.

In January, 1818, I visited Washington city with the late Mr. Henry Hudson, to ascertain whether we could hope to obtain something from Congress for our Asylum. I attended the House of Representatives, and the Hon. Henry Clay, who was the speaker, politely offered me a seat beside him. There was a recess of half an hour, and I conversed with several members of Congress, both in English and French. Afterward I visited the Senate chamber. The next day I had the honor of being introduced to President Monroe at the White House, by Mr. Hyde de Neuville, the French ambassador, for whom I had a letter of recommendation from the Duke Mathieu de Montmorency.

The President received me with much affability and bade me "welcome to America," and said among other things, that he hoped I would receive great honor and much gratitude by doing good to the deaf and dumb. I carefully preserved the paper containing our conversation, but have mislaid it. I attended one of the levees with the ambassador and Mr. Hudson, and holding

a paper and pencil in my hands, I had the pleasure of conversing with gentlemen and ladies.

In the session of 1819-20, thanks to the exertions of both our Connecticut senators and representatives, Congress granted us a township located in the state of Alabama, and President Monroe, with the benevolence which characterized him, readily sanctioned the act with his signature.

In May, 1818, I prepared an address, and on the 28th, it was delivered, at my request, by Mr. Gallaudet, in the Center Congregational Church, before Gov. Wolcott and both houses of the legislature.

On the 3d of May, 1819, at the house of her uncle, Benjamin Prescott, Esq., at Cohoes Falls, near Waterford, N. Y., I was married to Miss Eliza Crocker Boardman, a very beautiful and intelligent young lady, and one of our earliest pupils, by the Rev. Mr. Butler, then rector of the Episcopal church at Troy, and the father of the Rev. Dr. Butler, the present chaplain of the Senate of the United States at Washington. The grooms were Lewis Weld, Esq., and Hermann Bleecker, Esq., and the bride-maids Miss Prescott and Miss Butler, and the witnesses were Mr. and Mrs. Theodore Sedgwick, the Rev. Mr. Eaton and two or three other gentlemen of Albany.

Toward the close of April, 1820, that is, about a month after the birth of my oldest daughter, Elizabeth Victoria, (now Mrs. George W. Beers.) I sailed for France on a visit to my friends, and returned to Hartford in a year. We have now four living children, viz: two sons and two daughters, having lost two, viz: a girl and a boy, each at about two years old. My daughter Mrs. Beers has a son, and my younger daughter, Mrs. Henry C. Deming, has also one. My oldest son, Rev. Francis Joseph Clerc, rector of St. John's church, in St. Louis, Mo., is also married and has two children, a daughter and a son, so that I have now four grand-children, all blessed with the sense of hearing, as well as their parents. My youngest son, Charles Michael Clerc, is not yet married; he is at New York city, in a wholesale store.

[We are obliged to abridge the remainder of Mr. Clerc's communication, in which he makes mention of his labors to advance the cause of deaf-mute instruction in this country, by giving lessons out of his classes in the Asylum, to Rev. Abraham Stansbury, while superintendent or family guardian of the Asylum, and who afterward commenced a private school in the city of New York, which was subsequently merged in the Institution; by assisting in 1821, in reorganizing the institution at Philadelphia, and in giving lessons to Mr. Charles Dillingham, and to Rev. A. B. Hutton, the latter of whom afterward became the Principal of the Institution, and the former continued for several years an assistant; by a course of private lessons to Mr. H. N. Hubbell, in 1828, who had been appointed Principal of the Ohio Institution at Columbus; to Roland MacDonald of Canada East, in 1830, who on his return opened a school in Quebec; to Rev. J. D. Tyler, Principal of the Virginia Institution; to J. A. Jacobs, Principal of the Kentucky Institution; to Prof. Bartlett of the New York Institution; to J. S. Brown, Principal of the Indiana Institution; and to others.]

These instructions were given, not for a price, but in obedience to the precept of our Lord Jesus Christ, who said: "Freely you have received, freely give." In 1830, Mr. Gallaudet resigned his situation as Principal, notwithstanding my supplications that he would not. We had been so intimate, so harmonious, so much attached to each other; we had labored together so many years; that I parted with him with unspeakable grief.

In April, 1835, I again visited my friends in France, with my older son Francis, whom I left there about three years, to perfect himself in his knowledge of the French language. This was my second absence. The third and last took place in May, 1846, and I took with me my younger son Charles, who also remained there three years for the purpose of learning to speak French and to acquire some knowledge of the manufacture of silk.

L. CLERC.

JOURNAL OF
MR. GALLAUDET'S VISIT TO EUROPE IN 1815-16.

Extracts from "A Journal of some occurrences in my Life which have a relation to the Instruction of the Deaf and Dumb."

HARTFORD, CONNECTICUT, *Thursday evening, April 20th, 1815.* I informed Dr. Mason F. Cogswell and Mr. Ward Woodbridge, of my willingness to undertake the employment of instructing the deaf and dumb in my own country.

May 1st, Monday evening. A meeting, which was opened with prayer by the Rev. Nathan Strong, of seven gentlemen, subscribers to the deaf and dumb fund, was holden at Dr. Cogswell's to devise the best method of prosecuting this object. Dr. C. and Mr. Ward Woodbridge were appointed a committee to solicit subscriptions.

May 10th, Thursday morning. I left Hartford for New York, where I arrived on the Saturday morning following, 12th inst.

May 25th, Thursday noon. I sailed from New York in the ship Mexico, S. Weeks, commander, bound to Liverpool.

June 25th, Sunday. At three o'clock, P. M., I went on shore at Liverpool, where I continued to July 1st, when I directed my course towards London, where I arrived on Wednesday afternoon, the 5th of July.

Friday, July 7th. I called on the Rev. John Townsend, the original founder of the "Asylum for the Deaf and Dumb," and presented my letters of introduction to him from the Rev. Dr. Romeyn, of New York, and the Rev. Thomas Raffles, of Liverpool, and made him acquainted with the object of my visit to this country. He expressed an entire willingness to do every thing in his power to promote my free access to the Asylum; but spoke of certain difficulties which might arise on the part of the instructor. These appeared to be founded on the possibility of my wishing to acquire the art for purposes of private emolument in this country. And also on the apprehension of my not doing credit to the institution, either from want of talent to improve under Dr. Watson's instruction, or of sufficient time to devote myself to the school. Mr. Townsend desired me to call at the City of London Tavern, on Monday, when he would give me further information on the subject.

Saturday, 8th. I visited the secretary of the Abbe' Sicard, Mr. Sievrac, and introduced myself to him. He was in a room with the Abbe' and two of his pupils, Massieu and Clerc. I made the secretary acquainted with my

object in visiting Europe, and also showed him some of my credentials. He immediately said that every facility would be granted me at Paris, and that I could regularly attend the school of the deaf and dumb, and also receive the private instructions of the Abbe', who devotes a portion of his time to those who wish to acquire his art, for the sake of using it in their own country. He afterwards introduced me to the Abbe', who confirmed all that his secretary had told me. It is the Abbe's secretary who is his interpreter. From him I received a ticket which gives me gratuitous access to all the remaining lectures of the Abbe' during his residence in London.

Monday, 10th. The following note I addressed to Rev. Mr. Townsend, and sent it by the waiter at the City of London Tavern, to the committee-room, where the committee of the Asylum for the Deaf and Dumb were in session. Mr. T. is one of this committee.

REV. SIR:—

I take the liberty of submitting to your inspection the inclosed papers, and of referring you for further information to Samuel Williams, Esq., Peter Barlow, Esq., and Messrs. Davy & Roberts. I have also letters to William Wilberforce, Esq., Dr. John C. Lettsome, William Vaughan, Esq., and others, which I hope to have the pleasure of delivering in a few days. To these I may add the name of Mr. William Freme. Permit me to urge my request by observing, that nothing but the most entire confidence in the liberal and generous spirit of British public institutions of charity, would have induced me to leave my native home under the circumstances which have brought me to your country.

I am, &c.

P. S. Be so kind as to return the inclosed papers.

The papers inclosed were,—the paper* which I drew up while in Hartford, setting forth the importance of a school for the deaf and dumb in New England; and Gov. Smith's, (Gov. Goodrich's, Dr. Strong's and Dr. Green's, (president of Princeton College,) testimonials with regard to my character. In a short time after sending my note to Mr. Townsend, the committee went into the ball-room, where a meeting of the subscribers to the fund of the Asylum was held for the purpose of hearing the report of the committee on the general concerns of the Asylum, and also of voting for the admission of new applicants into it. Seventy-three applied for admission, which could be granted only to sixteen, and for these each subscriber had a right to vote. The stairs which led to the ball-room were lined with the parents and friends of the deaf and dumb. They presented their children to each one passing, and also a ticket giving an account of their circumstances and the peculiar claims which they had on the charity. These little groups of unfortunate beings pleading with a silent eloquence for relief was a touching sight.

Before I left the room, Mr. T. informed me that he had laid my application before the committee, and that a sub-committee had been chosen, who would

* See Eulogy, page 14, &c.

immediately confer with Dr. Watson on the subject of my admission to his school. He had no doubt that the result would be a favorable one.

At two o'clock I went to the Abbe' Sicard's lecture in the Argyle rooms. His lecture which was in French, lasted more than an hour. Afterward there was some exhibition of the talents and acquirements of his pupils Massieu and Clerc. Many questions were put to them by the company, which they answered with great dispatch and propriety. The Bishop of London was present and several of the nobility, among whom was the Duchess of Wellington. * * * * *

Friday, 14th. I called on Mr. Michael Gibbs, one of the sub-committee. Nothing had been done respecting my application, but Mr. G. thought a few days would bring the affair of my connection with the Asylum to a conclusion.

Friday, 21st. After waiting a week in hopes that I should hear either from Mr. Townsend or some other of the committee, I called again on Mr. Gibbs. He was not within. I left a note for him, in which I expressed a wish to know whether any thing decisive had transpired respecting my application. In an hour or two, I called again and found the following note, which Mr. G. had left for me.

SIR:—

Mr. Townsend two days ago sent me your papers, which having read over, I have forwarded to Dr. Watson. I also saw Mr. Townsend yesterday and recommended him to introduce you to Dr. Watson, which he purposes to do either on Monday or Tuesday in next week. I would therefore suggest the propriety of your calling on Mr. T. on Monday morning.

Your obedient servant,

Jamaica Row, Bermondsey.

M. GIBBS.

Instead of waiting till Monday, I immediately got on the top of a stage coach and rode to Mr. Townsend's. He was not at home. I left a note for him and shall hope to see him in a day or two.

(I ought before this to have made mention of a school for the deaf and dumb, a little distance from Birmingham, which I visited when I passed through that place. It has been established but a few years, and contains about twenty scholars. It is a public and charitable institution, under the management of trustees. The instructor is Mr. Thomas Braidwood, whose grandfather, if I mistake not, was the original founder of the school for the deaf and dumb at Edinburgh.)

On Thursday, 20th, which circumstance I also forgot to mention in its proper place, I attended another lecture of the Abbe' Sicard's. * * *

Monday, 24th. I received the following note from Rev. J. Townsend.

JAMAICA ROW, BERMONDSEY, July 22d, 1815.

MY DEAR SIR:—

I have this moment returned home and am sorry you should have had the trouble of calling and not find me at home. And I am sorry to say that I

leave home again on Monday morning, at 7 o'clock. I shall return again on Tuesday, so that I shall be able to accompany you on Wednesday morning. Suppose you breakfast with me at eight, we can then go immediately to Dr. Watson. Wishing you every blessing in providence and grace,

I remain, dear sir, yours most sincerely,

JOHN TOWNSEND.

Wednesday, 26th. In the forenoon I went with the Rev. Mr. Townsend to the manufacturing establishment of the Asylum for the Deaf and Dumb, where I saw several of these unfortunates in different apartments, engaged in shoe-making, tailoring and printing. We afterward proceeded to the Asylum, where I was introduced to Dr. Watson, and spent a little while in his school. His pupils, both male and female, were all in one large room, and appeared to be industriously employed under the care of his several assistants. Mr. Townsend, Dr. Watson and myself afterward retired to the committee room, where some conversation took place between Dr. W. and myself, with regard to my admission into the Asylum, in the course of which, he stated, though in very general terms, some difficulties which stood in the way of my having access to his school. These, so far as I could understand them, appeared to arise from the apprehension that I might not be willing to devote the necessary time and patience to the acquisition of the art, and that some of his pupils, or rather his assistants, might take offense at seeing a stranger receive the benefits of the establishment in so much shorter a period of time than had been required of them. He mentioned that four or five years was the customary length of time which his pupils devoted to his school, and that those who became qualified for instructors received their knowledge and skill, not so much from any private instructions or lectures of his own, as from taking charge of an uninstructed pupil and conducting him regularly through the several stages of his improvement. And I rather inferred from what he said, that he thought it would be required of me to pursue this course. He distinctly disclaimed any intention of receiving a pecuniary remuneration for any assistance which his school might afford me.

On my part, I observed that I trusted my motive in visiting this country, and soliciting the benefits of his school, was one of real benevolence, and not of individual gain or emolument; that it was my true interest, if I consulted my own reputation as an instructor, or the usefulness of the school in America, which I hoped to superintend on my return, to devote all the time to the acquisition of his art which could be considered necessary; that I stood ready to do this, and as a proof of this, that I was willing to place myself under his complete control and direction, for six weeks or two months, in which time he would be enabled to form a satisfactory judgment with regard to the talents I might possess for the acquisition of his art, and also with regard to the time which it might be necessary for me to spend at his school. I remarked, also, that I was ready to comply with any fair and reasonable requisitions which he might see fit to make, that I would answer with frankness any inquiries which he chose to put respecting my object and views, but that I

wished for a conclusive answer to my request as soon as convenient, as my expenses were considerable, and their increase was diminishing the fund in America which would afford relief, in case I should succeed in establishing an Asylum there, to the unfortunate deaf and dumb, of which we had great numbers in our country. I concluded with saying that should I be refused admittance into his school, it was desirable for me soon to know it, that I might direct my course elsewhere.

Dr. Watson said he wished for a little time to consider the subject, and that after conferring with Mr. Gibbs, he would acquaint me with the result.

On my return into the city, (the Asylum is on the Surrey side of the Thames.) I immediately called at Mr. Gibbs'. He was from home. I was told that he would not be within during the day; that he expected to leave town early the next morning, and would not probably return till Tuesday of next week.

Friday, 28th. This morning I visited the Asylum, and by Dr. Watson's invitation spent an hour among his pupils. I was much gratified with the proficiency which many of them appeared to have made. * * * * *

Before I left the Asylum, I had a few minutes' conversation with Dr. W. on the subject of my admission into his school. He had not seen Mr. Gibbs, and could not give me any decisive answer. He suggested the expediency of my carrying with me one of his assistants to America, to be of service in the school which might be formed there. I replied that I could not at present place myself under obligations to do any such thing. Dr. W. again spoke of the difficulty which might arise from the shortness of time which I should probably spend in his school, and of the appearance of injustice which my short continuance with him might wear toward his assistants. I again repeated my willingness to commence with him a probation for six weeks or two months,—but observed that I could not at present obligate myself to continue with him for any period of considerable length. Dr. W. alluded to Mr. Braidwood's (grandson of the original teacher of the deaf and dumb at Edinburgh) being in America, and suggested the expediency of his being some way or other employed in the Asylum in Connecticut. To this suggestion, of course, I gave no assent. On my leaving Dr. W., he very kindly invited me to visit his school again when I found it convenient.

Saturday, 29th. I called at Mr. Townsend's, and had some little conversation with him on my business. He very kindly said that he would do every thing in his power to serve me. He said that he would endeavor to see Mr. Gibbs immediately on his return, and urge the importance of a speedy meeting of the sub-committee. He thought it might be best for me to engage to continue with Dr. Watson for one year. I replied that I could not at present assent to this; for if it was possible for me to qualify myself for the instruction of the deaf and dumb in a shorter period than one year, it would be an unnecessary waste of time and expense to continue here for a longer period; and whether I could thus qualify myself, must be determined by experiment.

Monday, 31st. This afternoon I again visited the Asylum, and had some

conversation with Dr. Watson. He alluded again to the difficulty which he had before spoken of, and seemed also to consider, as I inferred from his conversation, that it would have been more correct for me to have originally made my application to himself rather than to the committee, inasmuch as his engagement with them was simply to instruct the pupils belonging to the Asylum, and himself of course under no obligation to communicate his art to other persons. I observed that my application to the committee was the result of my introduction to the Rev. Mr. Townsend, to whom my letters were addressed. And here I can not help remarking, that on mature reflection I am led to think that the course which I took was the correct one. For would it not have been indecorous in me to have gained an introduction to a public and charitable institution, without first applying to those who have the management of it?

In the course of conversation with Dr. Watson, I again expressed entire unwillingness to lay myself under the least obligation to carry with me an assistant to America, observing that it would be altogether inconsistent with my present plan of procedure; that I knew not the present state of the fund at home for the future support of the projected Asylum, nor the length of time that would transpire before it could assume the character of an extensive and flourishing establishment; that of course I could not pledge myself for the support of an assistant, and besides, as I had myself embarked in this undertaking, it would be more consistent with my views and feelings to carry it myself into effect. I also again expressed my unwillingness to obligate myself to continue in the school for any definite period. I suggested, also, an expedient, which, I observed, might remove some of the difficulties which Dr. Watson had suggested: and this was, that I should have intercourse only with his private pupils, of whom he has twelve or fifteen, superintending the instruction of some of them, and receiving his advice and direction. He appeared to think favorably of such a plan of proceeding, and observed, that after conferring with the sub-committee, which he hoped to do within a few days, he would again see me and bring our business to a conclusion. Dr. Watson, at this interview, seemed to insist rather less than he had done before, on the absolute necessity of my continuing with him for a stated period of time. After leaving the Asylum, I went to Mr. Townsend's, but did not find him at home.

Tuesday, August 1st. This morning I visited Mr. Townsend, and acquainted him with the nature of my last conversation with Dr. Watson. I also observed that I still could not consent to pledge myself to continue in the school for a stated period, and that my present views of such a requisition led me to consider it as interfering a little with the right which, it would seem, a person under my circumstances ought to have, of judging for himself when he might become qualified to teach the deaf and dumb in his own country. At the same time, I remarked, that as, on the one hand, my own duty and interest would lead me to perfect myself in the art which I wished to acquire before I returned to America, so on the other, I had no hesitation in saying,

that I trusted both the committee and Dr. Watson would be satisfied with the degree of my qualifications before I left the school. I also observed, that I thought, if the affair of my application were left entirely to Dr. Watson's decision, it would be most likely to meet with a favorable result. (In this, it afterward appeared, I was mistaken.)

In the afternoon I saw Mr. Gibbs, who had just returned from the country. He promised to see Dr. Watson in the evening, or on the morning of the ensuing day and observed that he would endeavor to have a meeting of the sub-committee held on Thursday. I urged the importance of this, as Mr. Townsend expected to leave town on Monday next with the expectation of being absent for several weeks.

Wednesday, 2d. I called at Mr. Gibbs, as he had requested me to do. He was not at home, but had left word for me, that he had not been able to see Dr. Watson, but hoped to do it before the morrow, and to be able by 11 o'clock to give me the result of his interview.

Thursday, 3d. This morning I had an interview of considerable length with Mr. Gibbs. He had seen Dr. Watson, who still thought there were difficulties in the way of my admission into the school in any other character than that of a visitor, and expressed some little surprise at my unwillingness to have some one already acquainted with his art, to go to America, if indeed it was my object to promote the success of a public and charitable institution for the deaf and dumb in that country. I stated to Mr. Gibbs what I considered sufficient reasons for my not complying with such a plan of procedure, unfolded to him as distinctly as I could, my object and wishes, and assured him that I stood ready to comply with any conditions which were consistent with the peculiar circumstances of the undertaking in which I had embarked, and with the best means of promoting its success. Mr. Gibbs assured me that he had no doubt the committee would do every thing in *their* power to promote my views, and sanction any arrangement which might be made by Dr. Watson and myself. He said that a meeting of the sub-committee would be held on Thursday of the next week, and in the meanwhile he advised me to address a letter to Dr. Watson, giving him my views on the subject of my application, and enclosing a statement also of a somewhat similar nature, to be presented by Dr. W. to the sub-committee when they should meet, accompanied with my credentials. On leaving Mr. Gibbs I rode to Mr. Townsend's. He was from home, but I procured my credentials, which had been in his possession.

Saturday, 5th. I had some conversation with Mr. Piper, one of the sub-committee. He expressed his wish to promote my views, but alluded to the difficulties Dr. Watson had suggested, with some fears that they might not be obviated.

Monday, 7th. I had this morning another interview of considerable length with Dr. Watson. Nothing new transpired. I asked him if he could propose any plan by which he could give me the benefit of becoming acquainted

with the theory and practice of his art. But he said he should rather wait to see the decisions of the sub-committee on Thursday, and that he thought it would be useless for me to address any letter to himself on the subject of my business, as the statement to the committee would be sufficient. He again observed, that the committee had no control over him, any farther than that he had engaged with them to instruct the deaf pupils who might be introduced into the Asylum.

Thursday, 10th. This morning I left with Mr. Piper, a paper of some length, to be laid before the sub-committee who were to meet this day at the City of London Tavern, accompanied with my credentials for their examination. In this paper I gave a succinct account of what had transpired before I left home with regard to the proposed Asylum at Hartford, and also stated my reason for not being willing to assent to any proposal of carrying to America with me an instructor of the deaf and dumb from this country, or of pledging myself at present to continue with Dr. Watson for a definite period of time, without first making trial of my capacities for improvement in his art: I concluded with respectfully asking the committee whether they could, in any way, assist me in the accomplishment of my object.

Friday 11th. This morning I received a note from Mr. Stephen Hough, chairman of the sub-committee, of which the following is a copy.

LONDON, 10th August, 1815.

SIR:—I am requested to transmit to you a copy of a resolution which the sub-committee have this day agreed upon, after having considered your application referred to them, and which it is their intention to present to the committee on Monday next, at the Asylum for the Deaf and Dumb. I am, Sir,

Your very obedient servant,

STEPHEN HOUGH, *Chairman.*

Copy of the Resolution.

Resolved, That after mature deliberation, taking into view the due discipline of the Asylum, and the proper time requisite to qualify an effective instructor of the deaf and dumb, the auditors in conjunction with Dr. Watson, beg to recommend the committee to allow Mr. Gallaudet to be received into the Asylum for one month upon liking, with the view that on the expiration of that period, he shall be engaged as an assistant for three years on the usual terms, with power to Dr. Watson to release him from his engagement sooner, if it should appear that Mr. G. is qualified before the end of that time.

During the day I consulted with three judicious friends, Rev. Josiah Pratt, Rev. Dr. Bogue and Rev. S. W. Tracy, with respect to the report of the sub-committee and the expediency of my entering the Asylum on the terms there proposed. These gentlemen unanimously (though I asked the advice of Rev. Mr. Pratt, before I saw the others) gave it as their opinion from what they then thought of the subject, that I ought not to accept of such terms, and advised me to make application to the Asylum for the Deaf and Dumb at Edinburgh.

Saturday 12th. I called on Mr. Parnell, one of the sub-committee, to inquire whether the "liking" mentioned in the report was to be reciprocal.

He replied that that was the intention of the sub-committee. In the course of conversation, I informed him that I thought the conditions stated in the report, placed me too much in the power of Dr. Watson; inasmuch as the duty of an assistant, if I rightly understood it, was to conduct the pupils, step by step, through their several gradations of improvement, which, of course, would very much retard my progress in the art; for after having made myself fully acquainted with one stage of the progress, I must still wait for the pupil before I could advance to the succeeding stage. I further observed that all Dr. Watson's personal feelings and biases (and like all men he might be subject to them) would lead him to give as much importance as possible to his profession, and to make it appear that a considerable length of time and patience was requisite for the acquisition of his art. Of course his individual interest would lead him to detain me as long as possible, and although I might think myself qualified in a period of time much short of three years, and might actually be so, still if Dr. Watson thought otherwise, I should have no redress. I observed that I thought it a very unequal bargain; but still that I could not ask, I acknowledged, any thing from the Asylum which might lessen its reputation by my leaving it in the character of a pupil of Dr. Watson's, without being duly qualified. I remarked however, that perhaps I ought to possess some power of judging in my own case, as every motive, both of duty and interest, would constrain me to wish to be fully qualified before I returned to my own country.

Monday, 14th. I visited Mr. Woodman's private establishment for the deaf and dumb, at Kelburn, a village in the neighborhood of London. He has about a dozen pupils, two of whom I saw. * * Mr. W. had been an assistant of Dr. Watson's. He gave me no very favorable account of the duties of an assistant, and observed that the necessary information and skill he was certain could be acquired in a much shorter period of time than three years.

Tuesday, 15th. I had an interview this morning with Dr. Watson at the Asylum. My object in visiting him was to enquire into the duties of his assistants. He informed me that it is expected of them, and would be of me, to be in the school from 7 o'clock in the morning till 8 in the evening, and also with the pupils in their hours of recreation. He observed that the first employment of an assistant is to teach the pupils penmanship. This I remarked would be a part of the principal difficulty that I had anticipated, and would serve to illustrate it. For it showed that I might be familiar both with the theory and practice of certain stages of his pupils' improvement, and yet be detained from advancing, until they also should become familiar with them. This, I observed, would be a useless sacrifice of time on my part. I suggested again the plan of my having intercourse with his private pupils, but he declined saying any thing on that point, till I had made up my mind with regard to the proposal of the committee.

I called also on Mr. Parnell, he informed me that the committee had accepted the report of the sub-committee.

Friday, 18th. I saw Dr. Watson at the Asylum and informed him that I had concluded not to accede to the arrangements proposed to me by the committee. In the course of conversation, he invited me to visit the school, so far as it would not interfere with the progress of his pupils. He also offered to answer any enquiries which I might wish to make respecting the school. I asked him if he could suggest any arrangement which would promote my views. I did not press the subject, after seeing that he was rather inclined to wave it, for he very soon remarked that I might perhaps make experiments upon deaf mutes in the Asylum in America as well as here. He again alluded to the difficulty of introducing me into the Asylum in an "unknown character," meaning, I suppose, that I had not brought with me any official documents of my being sent abroad by a public body of men, to superintend a public and charitable asylum on my return.

Tuesday, 22d. I have just written the following to Mr. Hough.

LONDON, 22d August, 1815.

SIR:—I acknowledge the receipt of your note of the 10th inst., communicating the resolution of the sub-committee with regard to my application; which resolution, I understand, has since been accepted and confirmed by the committee. I cannot feel it to be my duty to accede to the arrangement which is proposed to me. Will you, sir, be kind enough to communicate this, either to the sub-committee or committee, as you may deem proper, with my thanks for the attention, that the gentlemen composing these committees have given to my application. I am, &c.

MR. STEPHEN HOUGH, *Chairman of the sub-committee.*

Thursday, 24th. At 5 o'clock in the afternoon of this day, I went on board the smack Buecleuch, and on Sunday the 27th at 2 o'clock, P. M., arrived in Leith Harbor and soon proceeded to Edinburgh, about a mile distant (the whole distance is more than 400 miles.)

Monday, 28th. I delivered some of my letters, among the rest, one to the Rev. Wm. Innes, and another to James F. Gordon, Esq., one of the secretaries of the Asylum for the Deaf and Dumb. Mr. Gordon gave me a note to Mr. Kinniburgh, (Robert,) teacher of the deaf and dumb, on whom I called and explained the object of my visit to Edinburgh. He took me into his school, where I spent a little while. He expressed the strongest wish to render me every assistance in his power, but observed that he was under bonds to Mr. Thomas Braidwood, instructor of the deaf and dumb at Birmingham, not to communicate his art to any person for seven years, four of which had now expired. To-morrow I expect to see him and Mr. Gordon again, and converse with them on the subject. The result of this and some subsequent conversations, was, that I had better write Mr. B., to endeavor to persuade him to release the institution from the obligations of the bond.

Monday, September 4th. I have this day written to Mr. Thomas Braidwood of Birmingham, soliciting his consent that Mr. Kinniburgh may communicate to me what he may see fit to do of his mode of instructing deaf

muters. I also wrote to Dr. G. De Lys, the secretary of the Asylum for the deaf and dumb at Birmingham, asking the favor of his influence with Mr. Braidwood. It seems that Mr. Kinniburgh met with a disappointment somewhat similar to my own, in *his* application a few years since to the London Asylum; that he then applied to Mr. Braidwood, who made it a condition of instructing him, that he should not communicate his art to any person for seven years. Sad monopoly of the resources of charity!!!

Saturday, 16th. I this day received a letter from Mr. Braidwood. In it he declines giving a direct answer to my application until he has consulted with his mother, who also professes the art, and is as he observes, "at an advanced age, still dependent upon her own exertions in this so arduous an undertaking." He further observes, "Dr. Watson was instructed in this art by my grandfather and my father, and has reaped most of the advantages resulting from their genius and abilities. You will therefore not, I trust, accuse me of illiberality, if in giving or withholding my consent in a circumstance of this nature, I should first take the advice of my friends. At the same time, believe me, my best wishes are for an arrangement which may enable you to accomplish your benevolent design."

Monday, 18th. I wrote Mr. Braidwood, urging him to give me a specific answer as soon as he could make it convenient.

Friday, 22d. I this day received a letter from Mr. Braidwood, in which he says, "In reply to yours of the 4th inst, I feel it my duty, with the concurrent opinion of my friends to give a decided negative to your request." He afterwards assigns as the reason for this, the circumstance of his brother's being in America and refers me to him, "with the firm conviction that liberal encouragement, on the part of my countrymen, will be followed by the most strenuous exertions of his brother to deserve it."

I have just written James Farquhar Gordon, Esq., one of the secretaries of the Asylum in this place, for the deaf and dumb, giving him the substance of Mr. Braidwood's letter, and enquiring whether the committee might not be induced to think, either that the bond is an illegal one, or that in the original intention of the parties, it had no reference to a foreign country. * * *

Saturday, 30th. For some days past, as I have not heard from Mr. Gordon, I have been endeavoring to gain access to several of the committee of the Asylum, in order to interest them individually in my favor. Mrs. Stewart, the lady of Dugald Stewart, Esq., at whose house in the country I lately spent a day and night, and with whom I had some little conversation on my undertaking, gave me a letter of introduction to Dr. Jno. Gordon of Edinburgh, the writer of the article Deaf and Dumb, in Brewster's Encyclopedia, and one of the committee of the Asylum. I called on him yesterday, and hope something favorable may result from the interview. * * * * *

October 5th. I have received a letter from Mr. Gordon, in which he says, "situated as the Edinburgh institution is at present, I know no plan by which we can either equitably or honorably break through a contract, regularly en-

tered into, and which, however hard it may bear upon the present situation of matters, has enabled us to give instruction to fifty poor children."

Still, I am prosecuting this matter in hopes that it may eventually be thought by Mr. Gordon and the committee, that the bond has no reference to a foreign country. Dr. Gordon and W. Scott Moncrieff, Esq., two of the committee, have promised all the aid which they can give consistently with propriety and the fair tenor of the bond.

October 18th. Mr. Gordon has returned from the country. He promises soon to consult the committee on my business. But as several of them are still out of town, it may be some days before I can receive their ultimate decision.

October 21st. I dined this day at Mr. Kinniburgh's. It was a festival among his pupils, the celebration of his birth-day. He was born on the 20th, but the festival was deferred for one day. We dined in his school-room, and all his pupils, fifty in number, were at the tables. It was a delightful spectacle. Mr. Kinniburgh informs me that Mr. Gordon has sent copies of the bond to each of the committee, and that a meeting of the committee will be held on Wednesday next, to decide with regard to my application.

October 24th. The following is a copy of a note which I shall send to J. F. Gordon, Esq., before the meeting of the committee.

ST. ANDREW'S STREET, Oct. 21, 1815.

SIR,—As you are fully acquainted with the object that has brought me to this country, will you have the goodness to lay it before the committee of the institution, who are to meet to-morrow, as I am informed, to consider my application for admission into Mr. Kinniburgh's school.

I can not but indulge the hope, that the public nature of the undertaking in which I have embarked, designed for the relief of a very large and suffering portion of the human family in the western world, will receive some countenance and aid from the hand of their forefathers, and that I shall not have to leave Great Britain, excluded from all public sources of that information which I seek, and thus finding my enterprise involved in unexpected and serious difficulties.

I am with much respect, your obedient servant,

T. H. G.

J. F. Gordon, Esq., *Secretary, &c.*

October 25th. I have just received from Mr. Gordon the decision of the committee on my application, of which the following is a copy;

DEAF AND DUMB INSTITUTION, }
25th October, 1815. } *Committee Room.*

Present—George Ross, Esq., Advocate, Thomas Allan, Esq., Banker, Dr. Gordon, Dr. Keith, Rev. Mr. Tait, Mr. Cleghorn, Mr. Donaldson, W. S., Mr. Scott Moncrieff, Accountant, J. F. Gordon, Secretary.

Mr. Gordon stated that the meeting was called for the purpose of deciding upon an application made to them by Mr. Gallaudet, a gentleman who had come from America, and from Connecticut, for the purpose of being in-

structed in the mode of teaching deaf and dumb children in his own country, and more particularly those of Connecticut, where there were one hundred in that melancholy situation. Mr. Gordon had stated to Mr. Gallaudet, that with every wish to forward so benevolent an undertaking, he was sorry that there was an obstacle, and an insuperable one, he feared, to complying with his request,—that four years ago, Mr. Braidwood and Mrs. Braidwood, of London, had entered into a contract, by which they agreed to instruct Mr. Kinniburgh (who now teaches at the institution at Edinburgh the deaf and dumb) *gratuitously*, upon condition that he would not communicate the same, directly or indirectly, to any individual, for the space of seven years from December, 1811, under penalty of £1,000 sterling. Mr. Gordon further stated, that he did not wish a matter of such importance to rest upon his opinion, and that therefore he had requested the committee, who were acquainted with the terms of the deed, to give their sentiments upon the matter.

The gentlemen present having considered the application, are extremely sorry that, from the terms of the bond, it does not appear to them possible to comply with Mr. Gallaudet's request, which they all deeply regret.

JAMES FAR. GORDON, *Secretary.*

* * * * *

November 10th. As the political state of France is apparently in a very unsettled state, and as the season of the year is considerably advanced, I have concluded to spend a few months in Edinburgh, before finally concluding to proceed to Paris. And indeed I think this will conduce not a little to the furtherance of my general object. I shall attend the lectures of Dr. Brown, on the philosophy of the human mind, with which, in reference to my intended pursuit, I ought to be thoroughly acquainted. I shall read the Abbe' Sicard's treatises on the instruction of deaf mutes, and endeavor also to acquire a greater familiarity with the French language than I now have, by which means, if I visit Paris, I shall be enabled in a short time, as I hope, to derive all the instruction from the Abbe' which I need; and by the spring it will probably be determined what the state of France will be, so that I can with more safety than at present decide on the expediency of going thither or not. * * * * *

Monday, February 12th, 1816. On this day I left Edinburgh, and after passing through York and Cambridge, arrived once more in London, on Saturday the 17th.

Tuesday, March 5th. On this day I left London for Paris, where I arrived on Saturday, the 9th inst.

Monday Evening, 11th. To-morrow Mr. Warder promises to accompany me to the Abbe' Sicard, for whom I have a letter of introduction from Z. Macauley, Esq., of London. To Almighty God I do desire most fervently to commit my undertaking at this juncture. May His blessing attend it, for Christ's sake.

Tuesday, 12th. This morning I called on the Abbe' Sicard. He prom-

ised me every facility, and invited me to attend his public lecture on Saturday next.

Monday, 18th. I visited the Abbe' this morning. He has appointed three days in the week, on which I am to attend him for the sake of receiving instruction. His lecture on Saturday was an interesting one. * * *

Tuesday, 19th. This morning I had another interview with the Abbe', and was also introduced by him to one of his assistants, and to his famous pupil Massieu. His plan is to have me proceed regularly through the classes in their order, till I make myself master of the whole system,—and on Thursday I am to commence with the first class.

Thursday, 21st. This day I attended the first class; and here, at length, I may consider my work as beginning. May I be spared to see its successful accomplishment.

Monday, April 8th. This day I commenced my first week of private lessons with Massieu, which I am to receive daily.

Monday, May 20th. In a conversation which I had with Clerc this day, he proposed going to America with me, as an assistant, if the Abbe' Sicard would give his consent. I think of addressing the Abbe' on the subject.

Tuesday, 27th. Some days since, I addressed a letter to the Abbe' Sicard, on the subject of Clerc's going to America with me. This morning, I received his assent, in the following words:

J'ai repondu, ce matin, à neuf heures à mon cher élève Clerc, et je lui donne mon approbation, avec des conditions qu'il vous communiquera. J'Espere, monsieur, que vous serez content de moi. Je fais, avec plaisir, le sacrifice que vous m'avez demandé.

ce 27 mai, 1816.

L'ABBE' SICARD.

Friday, June 14th. Clerc has been to Lyons, to take leave of his mother and relatives. To-morrow, we propose to leave Paris for Havre, from which place we expect to embark for New York. * * * *

Sunday, June 16th. Yesterday, 15th, I left Paris with Clerc, and arrived at Havre this morning.

Tuesday, June 18th. Left Havre for New York, in the ship Mary Augusta. Capt. Hall, with my friend Clerc.

August 9th, 1816. Arrived in New York,—and in a few days proceeded to Hartford. * * * * *

THE AMERICAN ASYLUM.

THE following history of the AMERICAN ASYLUM FOR THE EDUCATION OF DEAF AND DUMB PERSONS, was prepared originally for the American Annals, by Mr. Weld, the principal of the Asylum, who has been connected with the instruction of the institution for more than a quarter of a century.

If the circumstances which led to its establishment seem very unimportant, yet the results that have followed, though not at all surprising in themselves, were at that time quite unexpected even by its most intelligent friends. Who would have supposed, for instance, that the illness of a little child which occurred in the year 1807, could have any important consequences except to its immediate family? Who would have thought that the interests of hundreds and thousands of our countrymen could be deeply affected by this event, before the passing away of the generation to which that child belonged? Who would have thought as he looked upon that suffering little one, that its pains were charged with countless blessings to many then living and to multitudes unborn; that the event of its illness in that short time, or even in any time, would affect the happiness of families all over our land, the action of most of its legislatures and that even of the Congress of the United States? Yet such a train of consequences has followed in the case referred to, which existed in this city just forty years ago: and in noticing them we see an affecting exhibition of the kindness of the Divine providence toward an unfortunate class of our fellow-men.

Alice Cogswell, the third daughter of Doctor Mason F., and Mrs. Mary A. Cogswell, of Hartford, was born on the 31st of August, 1805. In the autumn of the year 1807, she became deaf by a malignant disease called the spotted fever, when about two years and three months old. The results usual in such a case were immediately apparent, and before she was four years of age she had lost the power of articulation, except to a very limited extent. Though her parents and family friends spared no efforts which enlightened kindness could suggest to make the little Alice happy, still it caused them great pain to see the innocent child embarrassed by the want of a free and intelligible medium of communication with others, and gradually falling lower and lower in the scale of general intelligence, as compared with children whose senses were perfect. The exertions they made for her were by no means fruitless; for she had much enjoyment in the society of kind relatives and friends, and there was a constant, though gradual expansion, both of the intellect and the heart under their imperfect culture, quite beyond what commonly attends the efforts of inexperience. But the soil they strove to cultivate was naturally good, and though the blight of a sad misfortune had come over it, many of its best qualities remained. Dr. Cogswell's sympathies

for his beloved child were thoroughly awakened. He could not be satisfied with her remaining in the deplorable state of an untaught deaf mute, or rather in that twilight of intelligence which the best efforts of himself, his family and benevolent friends of the neighborhood had produced.

Among the friends referred to, was Mr. Thomas H. Gallaudet, a young neighbor of talents, refined education and benevolent impulses, whose attention was originally directed to the child as deaf and dumb while she was amusing herself with other children at his father's house. His compassionate interest in her situation, with a strong desire to alleviate it, was immediate and deep. He at once attempted to converse with and instruct her, and actually succeeded in teaching her the word *hat*, before she left the garden where the interview took place. This led to a very intimate intercourse with the child and her father's family during intervals of relaxation from professional studies extending through several years, and resulted in her acquiring, chiefly through his agency, so much knowledge of very simple words and sentences as satisfied her friends that she might learn to write and read, and that Mr. Gallaudet of all in the circle of their acquaintance, was the person best qualified to undertake her instruction. Still he had other and very different views, which could not at once be abandoned. Dr. Cogswell, however, hesitated no longer, but resolved that by the leave of a kind Providence his daughter should be educated.

The success attending some attempts made in Great Britain and France to instruct the deaf and dumb in the common branches of knowledge, was imperfectly known to him. He procured other information on the subject and had then only to decide whether he should send his daughter to a foreign country, or endeavor to procure the means of educating her at home. His benevolent heart co-operating with his paternal feelings, was not long in deciding that question in favor of the latter course. He found that there were several deaf and dumb youth in our own State, who might be considered proper subjects for education, and presumed that enough might probably be discovered *within the United States*, to form a pretty large school. This opinion, strange as it may now seem, was regarded as quite extravagant, even by many of the wise and good; but they judged in utter want of statistical information. Few could recollect having met more than one or two such persons perhaps, during a long life, and most would have been astonished to know that there were five hundred in North America. Dr. Cogswell however had regarded the subject with the feelings of a father and the benevolence of a Christian philanthropist. Having procured certain data for his opinions in the form of statistics from the General Association of the Congregational clergymen in Connecticut, he became satisfied, not only that the attempt to establish a school for the deaf and dumb was not chimerical, but that it was a duty devolving upon the Christian people of our country. His next attempt was to enlist the sympathies of such of his benevolent neighbors and friends as had the ability to aid him in the undertaking by their counsel and pecuniary contributions. In this he was successful, and a little voluntary associa-

tion was formed in Hartford, consisting of gentlemen whose names should be known and held in grateful remembrance, by all the friends of the deaf and dumb, and especially by the deaf and dumb themselves who have been benefited by their wisdom and goodness. Such as still survive will pardon the liberty we take in here recording their names with those of their departed associates. They are as follows: Mason F. Cogswell, M. D., Ward Woodbridge, Esq., Daniel Wadsworth, Esq., Henry Hudson, Esq., the Hon. Nathaniel Terry, John Caldwell, Esq., Daniel Buck, Esq., Joseph Battel, Esq., the Rev. Nathan Strong, D. D., and the Rev. Thomas H. Gallaudet.

The first object of Dr. Cogswell and his associates was now to find a suitable person to visit Europe, and acquire the art of instructing the deaf and dumb, and happily this object was soon accomplished. Mr. Gallaudet, the youngest of their number, appeared already singularly prepared for the undertaking, both by his literary attainments and other qualifications, as well as by his interest in the subject and the success which had attended his ingenious and friendly efforts in behalf of Alice; to whose mind he had found unusual freedom of access by means of his own devising. Although he had recently completed his professional education for the ministry of the gospel, and was entering upon preparatory services with flattering prospects, he was induced to inquire whether the course now proposed was not that of duty. After much and careful consideration of the subject, during which he endeavored in vain to secure the agency of others in this new field of benevolent exertion, Mr. Gallaudet did not feel at liberty to decline becoming himself the pioneer in the good cause. This, as investigation advanced, was assuming an importance which seemed to demand the conscientious and benevolent regard of every friend of humanity. He therefore, "on the 20th of April, 1815, informed Dr. Cogswell and Mr. Woodbridge, that he would visit Europe for the sake of qualifying himself to become a teacher of the deaf and dumb in this country, if funds could be provided for the purpose."

"On the 1st of May, 1815, a meeting was held of seven gentlemen, subscribers to a fund to defray Mr. Gallaudet's expenses to Europe, to devise the best method of prosecuting the general design in which they had engaged. The meeting was opened with prayer by the Rev. Nathan Strong, D. D., and Dr. Cogswell and Mr. Woodbridge were appointed a committee to solicit further subscriptions for this object."

"On the 25th of May, 1815, funds having been provided, Mr. Gallaudet embarked for Europe."

While Mr. Gallaudet was pursuing his inquiries abroad, the friends of the object at home were preparing the way for its prosecution here on his return. In May, 1816, they procured an act of incorporation from the legislature of Connecticut. This act was passed in accordance with the petition of sixty-three individuals, inhabitants of Hartford, who with their associates were by it "formed into, constituted and made a body politic and corporate by the name of the Connecticut Asylum, for the education and instruction of deaf and

dumb persons," with the rights and powers usually granted to incorporations for educational purposes.

For reasons to be stated when we come to speak of the origin of our fund, the name of the institution was changed by a resolution of the General Assembly of the State, passed during the session holden in Hartford, in May, 1819, which is as follows:

"Resolved, by this Assembly that the name and style of said corporation be and the same is hereby changed, and that hereafter it be known and called by the name and style of *The American Asylum at Hartford, for the education and instruction of the deaf and dumb*; any thing in the original act of incorporation to the contrary notwithstanding."

The first meeting of the Asylum as required by its charter, was held at the State House in Hartford, on the second Monday of June, 1816, and on the 26th of the same month, at a meeting held also at the State House, nine articles were adopted as by-laws for the government of the society; and at the same meeting the requisite officers were appointed. The Asylum, being now legally constituted and prepared for the prosecution of its appropriate objects, only waited the return of its agent from Europe, to proceed to the collection of pupils and the commencement of a course of instruction.

It is proper here to state that Mr. Gallaudet on arriving in Europe, made his first application for instruction and general permission to qualify himself for his proposed work in America, to the late Joseph Watson, LL. D., the head-master, and to the other officers of the London Asylum for the deaf and dumb, situated in the Kent-Road, Surrey. But finding himself unable to comply with certain requirements of that institution, consistently with his views of duty to his employers and to his great object, he went to Edinburgh.* "Here new obstacles arose from an obligation which had been imposed upon the institution in that city not to instruct teachers in the art for a term of years; thus rendering unavailing the friendly desires of its benevolent instructor (the Rev. Robert Kinniburgh,) and the kind wishes of its generous patrons. After these repeated disappointments and discouragements, in which, however, let us behold a Providential hand, Mr. Gallaudet departed for Paris, where he met with a very courteous and favorable reception from the Abbe' Sicard, and soon commenced his course of lessons in the establishment (the Royal Institution for the Deaf and Dumb) over which that celebrated instructor presides."

After spending several months in the assiduous prosecution of his studies, under the most favorable circumstances for the rapid acquisition of knowledge in the art,† "an arrangement, made with Mr. Laurent Clerc, himself deaf and dumb, one of the professors in the institution of Paris, and well known in Europe as a most intelligent pupil of his illustrious master, enabled Mr. Gallaudet to return to his native country with his valuable assistant much sooner than had been expected." They arrived in this country on the 10th of Au-

* See the First Report of the Connecticut Asylum, 1817.

† See the First Report of the Connecticut Asylum, 1817.

gust, 1816, and spent the following six or seven months chiefly in attempts to interest the public mind in regard to the practicability of successfully prosecuting the objects of the Asylum, and in collecting funds, by means of the voluntary contributions of the benevolent in several of our large cities, for the immediate wants of the establishment.

The way being thus prepared, the Asylum was opened for the reception of pupils and the course of instruction commenced on the 15th of April, 1817. The little school, which during the first week of its existence numbered seven pupils, and in the course of the first year but thirty-three, was kept in the south part of the building now forming a portion of the well known establishment called the City Hotel; where also the family of the Asylum resided. This consisted of the principal, the assistant teachers, the superintendent of the household, the matron and the pupils. At the commencement of the second year the school was removed to apartments at No. 15 Prospect street; and these two places continued to be used for the purposes of the institution, till its means permitted the erection of the principal building of the present Asylum. With them many of the most interesting associations of the early patrons and friends of the Asylum are connected, as well as those of the pupils of its first four years. In them many scenes were witnessed, which at that early day in the history of our enterprise, were of thrilling interest, both to the philosopher and the Christian. In them many an anxious parent had his doubts removed in reference to the elevation of his child to usefulness and happiness. From them an influence in favor of our cause, went forth throughout the land, by means of numerous visitors of every rank, and there was first established for the deaf and dumb of America, the social worship of the Almighty in the language of signs.

The interest excited by its obvious success during the first year, was constantly extending. Applications for the admission of pupils were so pressing that although a second assistant teacher had been employed the preceding December, two more now became necessary, who entered upon their duties in the month of May. The facts which increased intercourse with the friends of the deaf and dumb brought to light, in regard to the inability of their parents and guardians, in many cases, to be at the whole expense of their education, as well as in regard to their number, especially in New England, seemed to demand an effort to enlarge, if possible, the ability of the Asylum to become the dispenser of charitable aid to its pupils. The means, however, of supporting the current expenses of the establishment, were so limited that, besides the aid of annual subscribers, the liberal contributions of churches in Connecticut, and of individuals in various parts of the country, it became necessary to employ an agent to appeal to the benevolent in neighboring states, for assistance in supplying its immediate wants. This was done, and gratifying proof was afforded by the result, of the strong hold the cause had already taken on the sympathies of the Christian public.

In October, 1816, a few months after the incorporation of the Asylum (which was nearly a year before it went into operation) the legislature of Connecticut made it the generous grant of \$5,000, without any condition as

to the particular appropriation of the money. This act of the legislature was most serviceable and encouraging; and it is remarkable as being the first legislative act in aid of such an object in our country:—and still farther, as having been made before any other than probable evidence of success in educating deaf mutes, had been, or could have been presented to that honorable body, for the sufficient reason, that no educated deaf and dumb person had ever been seen in the state. This sum, \$5,000, was afterwards expended by the Asylum in educating indigent pupils of the state.

Notwithstanding the poverty of the institution, the directors were satisfied of the practicability of their undertaking in itself, and hopeful of public support; and foreseeing that land and public buildings to be exclusively devoted to the use of the Asylum, would be indispensable to its prosperity, they resolved to venture on the important measure of procuring such property. Accordingly in July of this year they succeeded after careful inquiry, in the purchase of the Scarborough estate, a most eligible spot, half a mile west from the centre of the city. It consisted of about seven acres of land, a dwelling-house and stables; and the terms were so favorable, that with a strong faith in the goodness of their cause, the directors would yield to no discouragement in its prosecution, though incurring a considerable debt.

The state of affairs then in the autumn of 1818, was as follows. The Asylum contained between fifty and sixty pupils, under the care of a principal, one experienced instructor, and three others, who though teachers were also learners, receiving daily instruction to qualify them for their novel undertaking. Besides these, there were a superintendent and his wife, who had the charge of providing for the daily wants of the household, and the special care of the pupils when out of school. The salaries of officers, the rents of the buildings used, and the various other expenses of the institution, were poorly met by the receipts on behalf of the pupils. A debt of \$8,000 had just been contracted and applications for charitable aid in the support of pupils were often and urgently made. At this juncture, an idea was revived which had been suggested the previous year: namely, that of applying to the general government of the United States for a grant of money or of land. It was urged that as the Asylum had been established on the plan of a general institution, as it was disposed to extend its benefits impartially to all parts of the Union, and had already received pupils from ten different states, and as one large and well endowed institution would probably be quite sufficient for the whole country during a long period, such an application would be proper in itself, and might possibly be successful. It was also urged that as in process of time* other institutions might arise, it would be desirable for this to be able to aid them with the means of instruction, and thus secure uniformity of system and friendly intercourse among all who might engage in such a benevolent enterprise.

* A small school, which has since grown into the very respectable and flourishing institution of the state of New York, had been opened a few months before by the gentleman who had for the first year been employed as the superintendent or steward of this Asylum.

The opinion that one institution for the deaf and dumb would be sufficient for the whole country, seems now almost ludicrous. But as stated before, the directors judged in view of the best light they had, and this gave them no adequate idea of the extent of the evil they were trying to mitigate. No census embracing the deaf and dumb had then been taken in this country, and none was known to have been taken in Europe, and the public mind had not been extensively turned to the subject beyond the boundaries of our own little state. Besides, the population of the country has nearly if not quite doubled since that day, including of course a proportionate increase of deaf mutes.

In view of these various considerations, the directors on the 25th of January, 1819, voted, "That the Honorable Nathaniel Terry and the Honorable Thomas S. Williams be authorized and requested to present a petition, either jointly or severally, to the Congress of the United States, praying for a grant of money or lands, for the benefit of this institution." This act of the board of directors may be regarded as the great measure which, under the ordering of a beneficent providence, has conferred upon the Asylum almost all its means of extensive usefulness; and has given an elevation and dignity to the object of deaf-mute education in our country, which with God's blessing will never be lost. It was this act which led to the appropriation on the part of the national legislature, of a township of wild land, consisting of more than 23,000 acres, in answer to the petition offered by the gentlemen above named. Messrs Terry and Williams were aided, however, in the procuring of the grant, by the Honorable Timothy Pitkin and their other colleagues from Connecticut, and by many other influential and philanthropic members of both houses of Congress: prominent among whom was the Honorable Henry Clay, then the Speaker of the House of Representatives.

The following vote of the board of directors was passed on the 19th of March, 1819, from which we may learn with what promptitude the petition to Congress had been acted on. "Voted unanimously, that the board recognize with grateful acknowledgments the munificent grant made to this institution by the Congress of the United States, and present their most cordial thanks to the Honorable Mr. Terry and the Honorable Mr. Williams, for their zealous and successful exertions to effect this desirable object."

Though from the nature of the case no pecuniary benefit could be immediately derived from the grant of lands, still the sure prospect of such a result removed all the embarrassments which the poverty of the institution and its state of dependence had previously thrown around it. Its credit was now established, and its permanence felt to be undoubted. The board proceeded within a week from this time to take measures for the construction of suitable buildings on the estate they had purchased, and to adopt other means for enlarging the operations and extending the usefulness of the Asylum. Among these was an affirmative answer to the inquiry, made by the government of Massachusetts, whether indigent deaf and dumb youth belonging to that commonwealth, and selected as its beneficiaries, could be received as pupils. This was another very gratifying step in the progress of the Asylum. From

its commencement, philanthropists in Massachusetts had regarded its objects with favor, and many of them had aided it with liberal contributions. Their interest on the subject had led to inquiry as to the number and circumstances of the deaf and dumb among themselves, and now the government, in the true paternal spirit which has ever distinguished that enlightened state, was prepared to take the place of parents, for a time, to the indigent deaf and dumb of its population.

In the autumn of this year a class of twenty pupils, selected and provided for by Massachusetts, was received to the institution, on terms as favorable as could then be made, and thus a precedent was established, which has since been followed by the other states of New England and two southern states, in reference to this institution, and by a majority of the remaining states of the confederacy, in reference to institutions since established.

Before the close of the year, the subject of "locating" the lands granted by Congress, and taking measures to effect sales of portions of them, had occupied the earnest attention of the directors; and preliminary arrangements having been made with officers of the general government, an agent was sought to whom a matter of so much consequence to the Asylum and to the cause of benevolence might be safely intrusted. The individual selected as agent was the late William Ely, Esquire, of Hartford, a gentleman of talents, of practical skill, and of the best qualifications in all respects for the trust. He devoted himself for many months, including large portions of several years, first in the selection of lands and securing them by the necessary legal instruments to the institution, and then in making sale of such parts of them as were first in demand in the then new state of Alabama, where they were all situated. Mr. Ely continued his agency till the lands were mostly disposed of, and then became the commissioner for the management of the fund he had been so instrumental in securing; in which service he continued till near the close of life. Few, it is believed, could have managed so difficult and complicated a business with equal skill and success, and none with higher integrity.

This was the origin of the Asylum fund, the chief source under God of the past and present usefulness of the institution; enabling its managers to receive all intrusted to their care at about half the actual cost of their education: so that every pupil is in fact a beneficiary of the fund. The present commissioner of the fund is the Honorable Seth Terry, who succeeded Mr. Ely in 1839. From him we learn that the value of the lands, buildings and personal property of the Asylum is estimated at \$56,300, and that its stocks, bonds and mortgages, yielding from six to eight per cent., amount to \$221,800; making an aggregate of \$278,100.* It is proper to add, that the prosperity of the fund under its present manager, has been fully preserved, all its unsettled affairs have been arranged, and it is now consolidated, productive, and believed to

* The above valuation was made for the year ending April 1, 1847. The valuation for the year ending April 1, 1851, is as follows: lands, buildings and personal property, at \$65,910, and the stocks, bonds and mortgages, bearing interest, \$228,638, making an aggregate of \$294,548.

be as safe as any such property can be made in the United States. It is consecrated by a solemn act of the board of directors to the benefit of the deaf and dumb of our common country, who may resort to the American Asylum for education.

We have now given incidentally the reasons for the substitution of the present, instead of the original name of the Asylum, as previously promised, and may add that its guardians have no less disposition than heretofore to continue it a truly American institution.

The next event of special interest in our history was the completion, occupation and dedication of the principal building of the Asylum. The service of dedication took place on the 22d of May, 1821, and was in accordance with that spirit of dependence on God which led the projectors of the institution unitedly to seek his blessing even in their earliest meetings, and which had afterward caused the board, in one or more seasons of difficulty, to appoint a special meeting for this object, at which clergymen of the city were invited to conduct the exercises. The directors had ever regarded their enterprise as one of piety and Christian charity. They were acting for the benefit of persons whose condition of intellectual and moral darkness excluded them, like the heathen, from the hopes, the consolations, the knowledge even, of Christianity; and seeing the benign influence which religious truth had already exerted upon their pupils, mindful of the striking providences which in so short a time had given them, as an institution, not only a name, but a local habitation and means of usefulness which promised increase and permanency, they gratefully dedicated the institution to Almighty God. The resolution appointing this interesting service, was in the following words :

“Whereas an edifice has lately been erected by this institution, and is now ready for the reception of pupils, and in pursuance of the humane and pious design of the founders of the Asylum, the directors have constructed it not only to promote the improvement of the pupils in human and divine knowledge, but have also designed it as a sanctuary where they may worship God,—for these reasons, and because the donors and friends of this institution have cause to praise Him for having so prospered their undertakings as to enable them to build so spacious and goodly an edifice, as also generally for His smiles upon the institution, the directors resolve to meet, and to invite the members of the corporation and their fellow-citizens to meet at said house, on the 22d day of May next, at 2 o'clock, P. M., and there dedicate said house to Almighty God, and in solemn and devout acts of worship to record His goodness and supplicate His blessing upon this infant seminary.”

In tracing down our annals, we find that the next event of special interest occurred in January, 1825. This was the assembling of commissioners*

* The commissioners appointed by Massachusetts were the Hon. James Fowler, and the Hon. John Mills.

By New Hampshire, Salmon Hale, Esq., and the Rev. Jonathan Nye.

By Vermont, the Hon. Horace Everett, the Hon. Chauncey Langdon, and the Hon. Aaron Leland.

By Maine, the Hon. Prentiss Mellen, and the Hon. Peleg Sprague.

from the states of Massachusetts, New Hampshire, Vermont and Maine, for the purpose of digesting a plan in concert with the board, for the reception of pupils into the Asylum as beneficiaries of those states. Before this, however, experiments which had been made at intervals for several years, for the introduction of mechanical employments among the pupils, had resulted in the systematic organization and establishment of a working department, in which all the pupils of suitable age and under favorable circumstances were to be employed for about three or four hours daily, in some trade or common occupation that might prepare them to gain a livelihood on leaving the Asylum. This was a measure of much importance, and its results ever since have shown it to be very conducive to the welfare of the pupils. Among other changes and events of minor importance, which occurred between the close of the year 1818 and the beginning of 1825, we will barely notice the sale of the lands in Alabama; the resignation of two assistant teachers from ill health, and the appointment of others to fill their places and supply the demand occasioned by the increase of pupils; the removal of another, in 1822, to take charge of a new institution in Philadelphia; the admission of a gentleman from Ohio, and another from Kentucky, to qualify themselves as teachers in those states; and a new provision for the care of the household, involving the resignation of the superintendent, and the appointment of a steward and matron for that department. Similar changes take place in all similar establishments, and have a local and temporary interest, but to mention those at large which have occurred among us, would quite transcend our limits.

In returning to the subject of the commissioners, we give the following extracts from the report of the directors, published in May, 1825, and a copy of the resolutions adopted by them as the result of their conferences with the commissioners.

“In the month of January, 1825, commissioners appointed by the States of Massachusetts, New Hampshire, Vermont and Maine, met in Hartford, to inquire into the state of the Asylum, as it respects its funds, and the instruction, treatment and employment of the pupils, and to ascertain the terms and conditions upon which the deaf and dumb who might be sent to the Asylum by those States, could be received.

“Massachusetts, without any solicitation on the part of the directors, as early as 1819, had entered into an arrangement with them, and made provision for the support and education of a number of her indigent deaf and dumb at the Asylum, for a succession of years, the term of which is not yet expired. This took place before Maine became a distinct State.

“The example of Massachusetts was afterward followed by New Hampshire, which, to this time, has continued to make an annual appropriation for the maintenance of a certain number of pupils at the Asylum.

“The State of Vermont had the subject of providing some means for the education of her deaf and dumb under consideration; an agent appointed by the governor to collect information, had visited the Asylum, and some correspondence, afterward, between him and its officers, had taken place.

“The State of Maine, too, had had communications with the officers of the Asylum on the same subject.

“Under these circumstances, and especially as the legislature of Massachusetts, at its session in June, 1824, had appointed commissioners to confer with the government of the Asylum at Hartford, and ascertain on what terms pupils from that State could be received, the directors thought, that their correspondence and negotiations with these several States could be brought to the most speedy and satisfactory result, by each of them sending commissioners, to assemble at Hartford at the same time, and confer with the directors on the subject.

“This course, therefore, was proposed to those States, and, on their part, most readily adopted.

“At the conference which took place between the commissioners and the directors, a full exposition was made of the condition of the Asylum, its management, its funds, its resources, its expenditures, and its prospects.

“The deliberations and proceedings were marked with the most entire reciprocal confidence, and the effects that are likely to follow we can not but consider as highly auspicious to the general interests of the deaf and dumb.

“The terms proposed to the above mentioned States, and, also, to any other in the Union which may see fit to make provision for their indigent deaf and dumb at the Asylum, and also to indigent individuals, will be seen from the copy of the proceedings of the board of directors, on the subject, annexed to this report.

“We think we are perfectly safe in saying, that after a very minute and full investigation, the commissioners were satisfied that the terms proposed by the Asylum were such as would enable it *to do the most good, and in the most effectual way, to the deaf and dumb of our common country.**

“On this principle the directors of the Asylum have ever acted, and will still continue to act; deeming it their sacred duty, as they are chiefly indebted for their funds to the munificence of the general government, so to manage their resources, and conduct the institution placed under their care, that its benefits may be communicated in the most equal and impartial manner to every State in the Union that may wish to participate in them.”

“At a meeting of the directors of the American Asylum, at Hartford, for the education and instruction of the deaf and dumb. held at Bennett’s hotel, on Thursday, Jan. 27, 1825; a quorum present,—Hon. Nathaniel Terry in the chair:—

“The committee appointed to confer with commissioners from the States

* In the course of their deliberations with the commissioners, the directors proposed that, in view of all the facts thus laid before them, they should fix the sum at which the Asylum might safely engage to receive beneficiaries from the States they represented. This proposal was declined by the commissioners, but when the sum of \$115 per annum was proposed on the part of the Asylum, they frankly acknowledged that it was less than they themselves should have thought proper to suggest.

of Massachusetts, New Hampshire, Vermont and Maine, made a report, as on file : whereupon the following preamble and resolutions were adopted :—

“Whereas, the States of Massachusetts, New Hampshire, Vermont and Maine, have sent commissioners to examine into the state and condition of this institution, as it respects its funds, and the instruction, treatment and employment of the pupils, and to ascertain the terms and conditions upon which the deaf and dumb, who may be sent to the Asylum by those States, will be received,—Now, therefore, it is hereby

“*Resolved*, That we will receive the deaf and dumb who may be sent to the Asylum by the States aforesaid respectfully, or such of them as shall agree to our proposals, for the sum of one hundred and fifteen dollars per annum for each pupil, and for that sum to furnish such pupils with instruction, board, washing and lodging, and stationery for the school-rooms, and to teach them mechanic trades, as is herein after specified; and that the sum aforesaid shall be varied from year to year, as the state of the funds shall warrant,—such sum to be fixed by the directors at the commencement of each year, and to continue for one year; the year to commence on the last Wednesday of May; the money to be paid in advance, semi-annually. And further

“*Resolved*, That the board of directors shall act in future, as they have done heretofore, upon the principle of making the charity with which they are intrusted, as extensively useful as possible; and for that purpose to expend all that they have a right by law to expend, (the product of their fund,) and to distribute it with an impartial hand, extending its benefits equally, not only to the States aforesaid, but to all other States in the Union, who may send their deaf and dumb to the Asylum, upon the terms and conditions contained in this resolution,—also to indigent individuals: so that as our fund increases, (as we may reasonably expect will be the case,) the sum to be received as aforesaid, for instruction, &c., will be lessened from time to time, always calculating to expend, during the year, the income of the year, after reserving such sum as the directors shall deem meet, for contingent and unforeseen expenses. And further

“*Resolved*, That whereas it is considered important that the deaf and dumb should be instructed in some useful art or trade, whereby they may be enabled to support themselves by their labor, after having received their education, and therefore they will be considered subject to the direction of the institution, who are to use their discretion in this respect, unless directions shall otherwise be given by the State, parent, or guardian, who shall have sent them; and they will be taught such arts or trades as shall be taught at the Asylum, and such as shall be deemed suitable and proper for them respectively.

“And whereas it is necessary, not only for the good of the pupils, but for the convenience of the Asylum, that every pupil should continue at least four years, that being the least time in which they can acquire even an ordinary education :

Resolved, That it is expected, as a general rule, that no one will be placed here for a less term than four years.

“It is understood, that the privilege of participating in the funds, in common with other States accepting these propositions, and of indigent individuals, is to be considered as permanent.

“Passed, NATHANIEL TERRY, *President*.

“A true copy,

“Attest, D. P. HOPKINS, *Clerk*.”

The reports of the commissioners to their respective legislatures were favorable, and led to the acceptance of the offers of the Asylum, and the requisite appropriations for the education of indigent deaf and dumb youth of those States were made, and have been continued to the present day. The terms, however, on which pupils are received, have been still farther reduced, so that since 1834, the charge for the tuition, board, &c., of each, has been but one hundred dollars a year, though the average cost of each to the institution has far exceeded that sum. The directors are thus continually redeeming the pledge given to the commissioners, to extend the benefits of their fund impartially to all who send them pupils. The annual charge for a pupil was at first \$200, then \$150, then \$115, and then, as above stated, \$100 per annum.

Between the years 1825 and 1830, the number of pupils varied from about seventy to one hundred and forty, and changes occurred among the instructors, by additions to their number, as the wants of the school required, and by the resignation of one from ill health. The prosperity of the Asylum, the evidence of public confidence in its character, and of general satisfaction with its results, were sources of high gratification to its friends. Still there was one source of special anxiety, in the failing health of the principal, the Rev. Mr. Gallaudet. The duties of his station increased with the increase of the school, and though he possessed the strongest attachment for an institution and a cause, both of which owed their success and prosperity in an eminent degree to his efforts, and toward which he had from the first sustained an almost paternal relation, still a sense of duty to himself, his family, and, in his own view, to the institution, demanded his resignation. This he accordingly tendered to the board, and it was accepted on the 22d of April, 1830; on the condition that he should continue the discharge of his general duties till the vacancy in the office could be supplied. This was done in the autumn of that year, by the appointment of the writer of this article, who joined the institution as principal on the first of November. His former connexion with the school, as an assistant teacher, commenced with its second year; he continued in this situation four and a half years, and had been the principal of the Pennsylvania Institution at Philadelphia, for nearly eight years. He had therefore been somewhat longer an instructor of the deaf and dumb, than any one connected with the then existing institutions, excepting Messrs. Gallaudet and Clerc. At this time, there were about one hundred and twenty

pupils in the Asylum, under the care of a principal and nine assistants, four of whom were deaf and dumb, and three of them former pupils of the school. There were besides, a steward and matron, the former of whom was also one of the teachers; and two masters of work-shops.

But another change occurred soon after the retirement of Mr. Gallaudet, which had not been so long anticipated. This was the resignation of Mr. and Mrs. Peet, which took place in January, 1831, Mr. Peet having accepted the appointment of principal of the New York Institution. He had been an assistant teacher between eight and nine years, and had also held the office of steward for six years, during which time Mrs. Peet had been the matron. The removal of persons so long connected with the Asylum, and who had filled places of so much responsibility, as those of the principal, an experienced teacher, the steward and matron, could not but occasion anxiety. The board were prompt, however, in making the necessary appointments. The place of principal had been supplied as just stated, and that of steward was now filled by the appointment of Mr. Turner, next to Mr. Clere, the most experienced assistant instructor in the country. Miss Peaslee was appointed matron, and thus every place was filled.

Notwithstanding the changes referred to, the course of the Asylum since the time of their occurrence may be said to have been prosperous. The number of its pupils has been gradually increasing though it has varied considerably in different years; the lowest, which was that of the year 1831, having been 123, and the highest 203; which is the number of the present year, 1847. These aggregates however, do not include several persons under the care of the institution who have received the benefit of more or less instruction, but not as regular pupils.

Near the close of the year 1834, several influential gentlemen of South Carolina became interested in the condition of certain deaf and dumb youth of their vicinity, two of whom they provided for and sent to the Asylum for education. This circumstance led to a correspondence on the subject of some public provision for the indigent of that state, which resulted in the directors sending the principal with three of the pupils of the Asylum to present the subject before the legislature then assembled. They proposed to receive into the institution such deaf and dumb youth as that honorable body might provide for, on the same terms as pupils were received from our own and the neighboring states. The result was a liberal provision on the part of the South Carolina legislature, which still continues; and ever since, beneficiaries of that state have been members of the school. Similar offers were made immediately afterwards, through the same agency, to the legislature of the State of Georgia; which were met in a spirit of equal promptness and liberality; and a considerable number of youth were constantly in the Asylum as beneficiaries of that state until April, 1846, when a school for the deaf and dumb was established within its own territory. This result was not unexpected by the directors, but was rather anticipated and desired, as the diffi-

culty of sending youth so far from their homes might thus be avoided and many more enjoy the advantages of education.

During the period now under consideration, namely, since January 1831, many desirable changes have been effected in the Asylum, increasing its facilities for usefulness. Among them were the erection of a kitchen and dining-hall in 1833, of a large stable in 1839, and of a school-house, including a chapel for divine worship, in 1844. Many improvements have also been made in the convenience, comfort and good order of the buildings and in the state of the grounds, which are still going forward from year to year.

Changes have also occurred from the resignation of instructors. Two left us in 1832 to become connected as assistants with the New York Institution, another in 1840, to become the principal of an institution then established in Virginia, and the present matron, Mrs. White, also entered upon her duties before the close of that year; the important place she occupies having become vacant from the ill-health and resignation of the previous incumbent. Still, as vacancies have occurred, or as increasing numbers have required additional assistants, they have been promptly supplied by individuals selected with special care as to their qualifications for their respective places; and we may add that in no instance have the directors found their confidence misplaced.

In 1844 another incident took place in our history not destitute of interest. Several gentlemen of Massachusetts, during the previous year, had proposed to connect a department for the education of the deaf and dumb with one of the most interesting charities of their own state, the Perkins Institution and Massachusetts Asylum for the Blind, in Boston; thinking that some improvements in reference to the methods of instruction might be introduced from Europe and that some advantages might be gained by associating these two classes of unfortunate persons in one establishment. The subject was acted on by the legislature of Massachusetts, but the proposal was not sustained, that honorable body choosing to continue the arrangements which had so long existed with the Asylum and which had given very general satisfaction. Still the directors, ever anxious to adopt improvement and aware that no person in their employment as a teacher had visited the institutions of Europe with the view of learning the existing state of the art, or of ascertaining what changes and improvements had been made since its first introduction here, thought this a favorable opportunity for sending some one on so interesting an errand. They accordingly authorized the principal of the Asylum to undertake the mission. He was absent nearly eight months, during which time he visited institutions in nine different countries, between thirty and forty in number, and enjoyed most favorable opportunities for accomplishing his object. The result of his inquiries was, that whatever improvements had been made in those institutions during the previous twenty-seven years, they had not surpassed, if they had equaled those of our own American institutions. That the state of the art in Europe, judging from its practice and results, though eminently gratifying and interesting in various respects, was not a

higher or better state than it had attained to here, and that therefore no fundamental or very essential change could be recommended in the system of management and instruction pursued in the American Asylum. In one particular, however, a change was recommended, namely, that a greater degree of attention should be given to the instruction in articulation and reading on the lips, of certain classes of our pupils; consisting of those who lost their hearing after learning to speak, and who still retained some valuable articulation, and of those who were never totally deaf, and whose hearing might be improved and rendered useful by careful cultivation. This has since been done with satisfactory results.

It remains to notice another change which took place in the management of the Asylum in the spring of the present year. Mr. Turner had for twenty-six years discharged the duties of an instructor in the institution, sixteen of which he had also been the steward. He now found, as the number of pupils had increased from about 120 to nearly 200, during the time he had held the latter office, that the responsibilities of his situation had become too complicated and burdensome to be longer borne by one person. He therefore resigned the stewardship and the Rev. A. C. Baldwin was appointed his successor with the title of Family Guardian and Steward. Mr. Baldwin's connexion with the Asylum commenced on the 1st of May, 1847. The care of providing for the various departments of so large an institution, with the details of oversight and government that pertain to this office, furnishes abundant employment to its occupant, and we may add, that the duties it involves, if rightly discharged, are eminently conducive to the attainment of the great intellectual, moral and practical results we have in view.

In concluding this article, already quite too long, we will only add, that the number of persons hitherto received to the Asylum as pupils is nine hundred and fifty-two, making an average of thirty-one and a fraction, for each of the thirty years of its existence as a school. A very large part of this number have gone forth relieved in various degrees, but many of them almost wholly, from the pressure of severe misfortune. Many are most respectable and useful, honorably filling the various stations of common life; while several are occupying superior stations; and no one, it is believed, who was endowed with even a moderate capacity for improvement, has left us without benefit. We attempt not to estimate the amount of good which the Asylum has been permitted to confer upon individuals, families, neighborhoods, states, our common country. Thankful in the consciousness that it has been great, we earnestly hope that it may continue and be increased, while subjects of the misfortune it alleviates, are found to need its aid.

[The foregoing sketch, by Mr. Weld, brings down the history of the American Asylum to the close of the year 1848. The following extract from the Thirty-Fifth Annual Report, of the institution for 1851, drawn up by Mr. Weld, records one of the most important events which has transpired in

the history of the institution, since 1848, and of which a more detailed account will be found in a subsequent article in this Tribute, headed "Testimonial to Messrs. Gallaudet and Clere," prepared by Prof. Rae.]

Next to the progress of our pupils, the event of the year of highest interest both to ourselves and our friends, was the assembling of a large number of our former pupils at the Asylum in September last. The idea of such a gathering originated among the deaf and dumb themselves, and the objects they had in view were to revisit the scenes of their early life, to meet each other and their former teachers and benefactors still connected with the Asylum, but primarily and chiefly, to show their affectionate respect and gratitude to their first teachers, Messrs. Gallaudet and Clere. They came to honor them not only as the chief immediate instruments of their own elevation in the scale of intelligence and usefulness, and under God, of their respectability and happiness, but also as the primary agents in procuring all the practical blessings which education has given and is still bestowing on their fellow mutes, either formerly or now connected with this and the other similar institutions of our country. They came with substantial evidence of their earnestness in the special object before them, in the form of presents of valuable silver plate, procured by their own contributions and prepared under the direction of their own committee. They met at the Asylum on the 25th of September, to the number of about two hundred, and the directors and other officers had peculiar pleasure in extending to them the hospitalities of the institution and in participating with them in the various exercises of the occasion. The services which most strikingly characterized this festival, occurred on the 26th at a public meeting in the first Congregational church; at which, besides more than two hundred persons from abroad, several of them present or past pupils of the New York and other institutions, and two hundred of our own present pupils, there were hundreds of citizens, all deeply interested in so novel and affecting a spectacle.

The deaf and dumb persons in the assembly who had come to us as visitors, were most respectable in appearance and deportment, having generally enjoyed prosperity in their pursuits and sustained themselves with ease and comfort, as useful members of society. They had the aspect and bearing of virtuous, industrious, respectable persons, no longer burdensome to their friends or the community, and with fair prospects of continuing thus to sustain themselves in independence and honor. Some were past, some present teachers in different institutions; some were artists; many mechanics and farmers; some were employed in factories; some as laborers; and of the females who were not heads of families, some were engaged in the various kinds of female labor at home or abroad, and others were residing with their parents or relatives, useful members of their families, and enjoying the respect of all around them. Some of them had been gone from the Asylum between twenty and thirty years, and others had left it at more recent periods, down to the previous year. Many of our older citizens who attended

this festival and had been familiar with the operations of the Asylum from its origin, were more deeply impressed than ever before with the evidence of the great benefits it had conferred on the objects of its care; and its directors themselves felt that they had renewed occasion for satisfaction and gratitude in view of the results of their labors for the deaf and dumb.

[Such are the principal incidents in the history of the AMERICAN ASYLUM FOR THE EDUCATION AND INSTRUCTION OF DEAF AND DUMB PERSONS,—the oldest and best endowed institution of the kind in America, and one of the most successful in the world.

Its early operations were sustained mainly by the voluntary contributions of individuals, most of whom became interested in the enterprise in consequence of the personal application and public addresses of Mr. Gallaudet. The number and extent of these contributions may be seen by referring to the list herewith published.

Its concerns are managed by a board of directors, consisting of such persons as have contributed the sum of one hundred dollars to the fund, and of ten members, elected annually by the society. Any person can become a member of the society by the payment of five dollars annually to the treasurer.

The board of instruction at the close of the year 1851, consisted of the principal and eleven assistants; four of whom are deaf and dumb, and one of them is a female, one of the earliest graduates of the institution. The principal has been thirty-four years engaged in deaf-mute instruction and over twenty-five years in the Asylum. One of the assistants, Mr. Clere, has been forty-six years a teacher, and has had the advantage of being both a pupil and an assistant of the Abbé Sicard. Another of the assistants, Mr. Turner, has been thirty-one years in this institution, and is the oldest American instructor, next to Mr. Weld.

A list of the officers and instructors of the institution is herewith published.

The pupils are all boarded and lodged in the institution and constitute one great and admirably regulated family. The means and facilities of recreation and employment are provided within the grounds of the Asylum, and hence there is but little occasion to extend their walks beyond.

The course of instruction is as extensive and thorough as that of any institution of this class in the world. For the purposes of intellectual instruction the pupils are divided into eleven classes,—each class having its own classroom properly furnished and its own instructor. In the working department the pupils are divided into four classes, and spend some time in the workshops, under an experienced overseer, in acquiring some trade which can be pursued as an employment after leaving the institution. An hour and a half six mornings in a week, and the same length of time five evenings in the week, are thus spent. The girls engage every day under the direction of the matron, in some light household work, and for this purpose they are divided into four classes, each class having assigned to it in succession, some appropriate work for a week until they are familiar with the whole department of

domestic economy. There are but few educational institutions in the country where the habits, manners, practical habits, as well as intellectual and moral culture of the pupils are better cared for, than in the American Asylum.]

The whole number of pupils connected with the institution during the year, ending May 10, 1851, was 204: of these 117 were males and 87 females. Of the 204 pupils, 75 were supported by Massachusetts; 35 by Maine; 23 by New Hampshire; 17 by Vermont; 7 by Rhode Island; 6 by South Carolina; 23 by Connecticut; and 18 by their friends.

The whole number of pupils who have left the institution more or less educated, from its opening in April, 1817, to May, 1851, is about 900. A complete catalogue of the pupils will be found appended to this document.

The following notice issued in connection with the last report of the directors, explains the terms and conditions on which pupils are received.

I. The Asylum will provide for each pupil, board, lodging and washing; the continual superintendence of health, conduct, manners and morals; fuel, lights, stationery and other incidental expenses of the school-room, for which, including TUITION, there will be an annual charge of one hundred dollars.

II. In case of sickness, the necessary extra charges will be made.

III. No deduction from the above charge will be made on account of vacations or absence, except in case of sickness.

IV. Payments are always to be made six months in advance, for the punctual fulfillment of which, a satisfactory bond will be required.

V. Each person applying for admission, must be between the ages of EIGHT and TWENTY-FIVE years; must be of a good natural intellect; capable of forming and joining letters with a pen, legibly and correctly; free from any immoralities of conduct, and from any contagious disease.

Applications for the benefit of legislative appropriations in the states of Maine, New Hampshire and Massachusetts, should be made to the secretaries of those states respectively, stating the name and age of the proposed beneficiary, and the circumstances of his parent or guardian. In the states of Rhode Island and South Carolina, application as above should be made to the commissioners of the funds for the education of the deaf and dumb; and in Vermont and Connecticut, respectively, to His Excellency, the Governor of the state. In all cases a certificate from two or more of the selectmen, magistrates, or other respectable inhabitants of the township or place, to which the applicant belongs, should accompany the application.

Those applying for the admission of *paying pupils* may address their letters (post-paid) to the principal of the Asylum; and all letters respecting the pupils, either to him or them, must be *post-paid*.

The spring vacation begins on the last Wednesday of April, and continues *two weeks*. The summer vacation begins on the first Wednesday of August, and ends on the third Wednesday of September. The time for admitting pupils is at the close of the summer vacation. Punctuality, in this respect, is very important; as it cannot be expected that the progress of the whole class

should be retarded on account of a pupil who joins it after its formation. Such a pupil must suffer the inconvenience and the loss.

It is earnestly recommended to the friends of the deaf and dumb, to have them taught how to write a fair and legible hand before they come to the Asylum. This can easily be done, and it prepares them to make greater and more rapid improvement.

When a pupil is sent to the Asylum, unless accompanied by a parent or some friend who can give the necessary information concerning him, he should bring a written statement as to his name; the year, month, and day of birth; the names, in full, of his parents, brothers and sisters; the place of his residence; where he was born; whether he was born deaf, or if not, what caused his deafness; also the name and direction of the person to whom letters respecting him may be addressed. He should be *well clothed*; that is, in general he should have both summer and winter clothing enough to last one year, and be furnished with a list of the various articles, each of which should be marked. A small sum of money should also be deposited with the steward of the Asylum, for the personal expenses of the pupil not otherways provided for.

Careful attention to these suggestions is quite important.

On the day of the commencement of the *summer vacation*, an officer of the Asylum will accompany such pupils as are to travel upon the railroads between Hartford and Boston, taking care of them and their baggage, on the condition that their friends will make timely provision for their expenses on the way, and engage to meet and receive them immediately on the arrival of the *early* train at the various points on the route previously agreed on, and at the station of the Boston and Worcester Railroad in Boston.

OFFICERS OF THE AMERICAN ASYLUM,

FROM ITS ORGANIZATION TO THE PRESENT TIME.

PRESIDENTS.

	<i>Elected.</i>	<i>Retired.</i>
* JOHN COTTON SMITH,	1816,	1822.
* WILLIAM PHILLIPS,	1822,	1823.
* DANIEL WADSWORTH,	1823,	1824.
* NATHANIEL TERRY,	1824,	1840.
THOMAS S. WILLIAMS,	1840.	

VICE PRESIDENTS FOR LIFE BY SUBSCRIPTION.

* WILLIAM PHILLIPS,	1817.	* STEPHEN VAN RENSSELAER,	1817.
* WILLIAM GRAY,	1817.	* ELIAS BOUDINOT,	1817.
* ISRAEL THORNDIKE,	1817.	* ROBERT OLIVER,	1817.
* WILLIAM PARSONS,	1817.	* JOHN CALDWELL,	1819.
SAMUEL APPLETON,	1817.	* CHAUNCEY DEMING,	1819.
* DANIEL WADSWORTH,	1817.	CHARLES SIGOURNEY,	1819.

VICE PRESIDENTS BY ELECTION.

	<i>Elec'd.</i>	<i>Ret'd.</i>		<i>Elec'd.</i>	<i>Ret'd.</i>
* JOHN CALDWELL,	1816,	1819.	* BENONI UPSON,	1819,	1825.
* MASON F. COGSWELL,	1816,	1830.	THOMAS DAY,	1821.	
* NATHANIEL TERRY,	1816,	1824.	SAMUEL TUDOR,	1821.	
* DANIEL WADSWORTH,	1816,	1817.	* WILLIAM ELY,	1826,	1842.
* TIMOTHY DWIGHT,	1816,	1817.	STEPHEN WHITNEY,	1828,	1842.
CHARLES SIGOURNEY,	1816.		DAVID WATKINSON,	1831.	
* DAVID PORTER,	1816,	1828.	JAMES WARD,	1842.	
* JOSEPH BATTLE,	1816,	1842.	* CHARLES SEYMOUR,	1842.	
* ABEL FLINT,	1817,	1821.	JAMES B. HOSMER,	1842.	
WARD WOODBRIDGE,	1818.		BARZILLAI HUDSON,	1844.	
* HENRY HUDSON,	1819,	1843.			

DIRECTORS FOR LIFE BY SUBSCRIPTION.

* Joseph Battle,	1818.	Eliphalet Kimball,	1818.
* P. C. Brooks,	1818.	David McKinney,	1818.
Daniel Buck,	1818.	* Israel Munson,	1818.
* John Caldwell,	1818.	H. Overing,	1818.
* Mason F. Cogswell,	1818.	* Samuel Parkman,	1818.
* John B. Coles,	1818.	Daniel P. Parker,	1818.
* Joseph Coolidge,	1818.	* James Perkins,	1818.
* Chauncey Deming,	1818.	* Joseph Peabody,	1818.
* Simeon Forester,	1818.	* B. Pickman, Jr.,	1818.
* Henry Hudson,	1818.	* David Porter,	1818.
William H. Inlay,	1818.	* P. Remsen,	1818.
* James Lane,	1818.	* Andrew Ritchie,	1818.

* Samuel Salisbury,	1818.	* Henry W. Delavan,	1819.
* David Sears,	1818.	Samuel Elliot, Jr.,	1819.
Charles Sigourney,	1818.	* Daniel D. Rogers,	1819.
* John Cotton Smith,	1818.	* Luther Scarborough,	1819.
* Nathaniel Terry,	1818.	* Eliphalet Terry,	1819.
Ward Woodbridge,	1818.	* Benoni Upson,	1819.
S. V. S. Wilder,	1818.	Stephen Whitney,	1819.
* John Jacob Astor,	1819.	* Thomas H. Gallaudet,	1820.
* Christopher Colt,	1819.	* Eliphalet Averill,	1821.

DIRECTORS BY ELECTION.

	<i>Elected.</i>	<i>Retired.</i>
* Joseph Rogers,	1816,	1817.
Thomas S. Williams,	1816 and 1830,	1817.
Samuel Tudor,	1816,	1824.
* William Watson,	1816 and 1820,	1817 and 1837.
* John Butler,	1816 and 1824,	1817 and 1839.
* Jared Scarborough,	1816,	1817.
Joseph Trumbull,	1816 and 1821,	1818 and 1822.
* Henry Hudson,	1816,	1818.
Daniel Buck,	1816,	1818.
James B. Hosmer,	1816 and 1824,	1817 and 1842.
Ward Woodbridge,	1817,	1818.
Jonathan Law,	1817 and 1840,	1818 and 1842.
* John Russ,	1817,	1830.
* William Ely,	1817,	1826.
* Christopher Colt,	1817,	1819.
David Watkinson,	1817,	1831.
William W. Ellsworth,	1818,	1820.
James Ward,	1818,	1842.
* Michael Oleott,	1818,	1824.
Seth Terry,	1818 and 1830,	1820.
* Eliphalet Averill,	1818,	1820.
Thomas Day,	1819,	1821.
Aristarchus Champion,	1820,	1822.
Thomas C. Perkins,	1820 and 1844,	1824 and 1850.
* Charles Seymour,	1822,	1842.
* Roswell Bartholomew,	1822,	1830.
* Daniel P. Hopkins,	1824,	1830.
Barzillai Hudson,	1826,	1844.
John Beach,	1830 and 1841,	1840.
Charles Goodwin,	1831.	
* Russell Bunce,	1837,	1846.
James H. Wells,	1839.	
Lynde Olmsted,	1840,	1841.
Amos M. Collins,	1842.	
Francis Parsons,	1842.	
David F. Robinson,	1842.	
Calvin Day,	1842.	

	<i>Elected.</i>
Albert W. Butler,	1846.
Henry A. Perkins,	1851.

SECRETARIES.

	<i>Elected.</i>	<i>Retired.</i>		<i>Elected.</i>	<i>Retired.</i>
William W. Ellsworth,	1816,	1818.	Daniel P. Hopkins,	1830,	1835.
Jonathan Law,	1818,	1820.	Barzillai Hudson,	1835.	
Seth Terry,	1820,	1830.			

TREASURERS.

Ward Woodbridge,	1816,	1817.	James B. Hosmer,	1837.
James H. Wells,	1817,	1837.		

COMMISSIONERS OF THE FUND.

William Ely,	1824,	1839.	Seth Terry,	1839.
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PRINCIPALS.

* Thomas H. Gallaudet,	1817,	1830.	Lewis Weld,	1830.
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ASSISTANT INSTRUCTORS.

	<i>Elected.</i>	<i>Retired.</i>
Laurent Clerc,	1817.	
* Wm. C. Woodbridge,	1817,	1821.
* Isaac Orr,	1818,	1824.
Lewis Weld,	1818,	1822.
William W. Turner,	1821.	
Harvey P. Peet,	1822,	1831.
Horatio N. Brinsmade,	1823,	1832.
* Elizur T. Washburn,	1826,	1829.
Wilson Whiton,	1826.	
George H. Loring,	1826,	1834.
Fisher A. Spofford,	1828,	1833.
David E. Bartlett,	1828,	1832.
Charles Rockwell,	1829,	1831.
Frederick A. P. Barnard,	1831,	1832.
Luzerne Rae,	1831 and 1839,	1838.
Edmund Booth,	1832,	1839.
* Joseph D. Tyler,	1832,	1839.
Samuel Porter,	1832 and 1846,	1836.
Collins Stone,	1833.	
Ebenezer B. Adams,	1835,	1838.
Jared A. Ayres,	1835.	
Henry B. Camp,	1838.	
John O. David,	1838,	1841.
Lucius H. Woodruff,	1840.	
Oliver D. Cooke,	1845.	
James L. Wheeler,	1847.	
Catharine P. Brooks,	1850.	

SUPERINTENDENTS.

	<i>Elected.</i>	<i>Retired.</i>		<i>Elected.</i>	<i>Retired.</i>
Abraham O. Stansbury,	1817,	1818.	Samuel Whittlesey,	1818,	1824.

†STEWARDS.

Harvey P. Peet,	1824,	1831.	Abraham C. Baldwin,	1847.
William W. Turner,	1831,	1847.		

MATRONS.

Martha Stansbury,	1817,	1818.	Lydia H. Peaslee,	1831,	1839.
Abigail G. Whittlesey,	1818,	1824.	Phebe C. White,	1839.	
Margaret M. Peet,	1824,	1831.			

* Deceased.

† In 1824 the title of Superintendent was changed to that of Steward, and in 1847 the title of this officer was changed to that of Family Guardian and Steward.

SUBSCRIPTIONS AND CONTRIBUTIONS

TO THE

AMERICAN ASYLUM.

CONNECTICUT.

HARTFORD.		Rev. Thomas H. Gallaudet,	\$100.00
Eliphalet Averill, . . .	\$110.00	Henry Hudson, . . .	100.00
John Beach, . . .	25.00	Barzillai Hudson, Jr., . . .	5.00
Daniel Buck, . . .	100.00	James B. Hosmer, . . .	15.00
Isaac Bull, . . .	50.00	F. W. Hotchkiss, . . .	5.00
Russell Bunce, . . .	10.00	Lydia Huntley, . . .	5.00
Dudley Buck, . . .	5.00	Philo Hillyer, . . .	10.00
Horace Burr, . . .	10.00	Charles Hosmer, . . .	10.00
Jonathan Braee, . . .	10.00	Miss Lydia Huntley's school,	5.00
Leonard Bacon, . . .	10.00	Barzillai Hudson, . . .	20.00
Frederick Bange, . . .	5.00	Handelian Society, . . .	50.00
Isaac Bliss, . . .	5.00	Daniel P. Hopkins, . . .	25.00
Elisha Babeock, . . .	20.00	William H. Inlay, . . .	100.00
Aaron Colton, . . .	10.00	Jonathan Law, . . .	5.00
Christopher Colt, . . .	110.00	Thomas Lloyd, . . .	10.00
Aaron Chapin, . . .	5.00	Walter Mitchell, . . .	10.00
Benjamin Crampton, . . .	40.00	David McKenney, . . .	100.00
John Caldwell, . . .	200.00	John Morgan, . . .	50.00
Mason F. Cogswell, . . .	125.00	Michael Olcott, . . .	20.00
Daniel Crowell, . . .	5.00	Lynde Olmsted, . . .	10.00
Thomas Day, . . .	50.00	Nathaniel Patten, . . .	10.00
Jesse Deane, . . .	10.00	Thomas C. Perkins, . . .	5.00
Elisha Dodd, . . .	7.00	David Porter, . . .	100.00
William Dodd, . . .	7.00	Joseph Pratt, . . .	50.00
William Ely, . . .	50.00	Joseph Rogers, . . .	25.00
W. W. Ellsworth, . . .	20.00	John Russ, . . .	50.00
Jonathan W. Edwards, . . .	20.00	Alfred Smith, . . .	10.00
Asa Francis, . . .	5.00	Charles Sigourney, . . .	200.00
Abel Flint, . . .	5.00	George Smith, . . .	25.00
E. Goodrich, Jr., . . .	15.00	Michael Shepard, . . .	5.00
S. F. Griswold, . . .	5.00	Jacob Sargeant, . . .	8.00
Samuel Gray, 2d, . . .	5.00	Nathan Strong, Jr., . . .	15.00
Samuel G. Goodrich, . . .	5.00	Charles Seymour, . . .	15.00
George Goodwin, . . .	25.00	Nathaniel Spencer, . . .	5.00
Caleb Goodwin, . . .	5.00	Jared Scarborough, . . .	25.00
George Goodwin, Jr., . . .	5.00	Luther Scarborough, . . .	150.00
Charles Goodwin, . . .	5.00	Spencer & Gilman, . . .	4.00

Harvey Seymour, . . .	\$10.00	OTHER TOWNS IN CONNECTICUT.	
George Sheldon, . . .	5.00	Ben. Silliman, New Haven,	\$15.00
Elisha Shepard, . . .	10.00	James Hillhouse, do.	40.00
Normand Smith, . . .	25.00	Jeremiah Day, do.	25.00
Russell Talcott, . . .	10.00	George Hoadley, do.	10.00
Peter Thatcher, . . .	5.00	Simeon Baldwin, do.	10.00
Roderick Terry, . . .	10.00	Timothy Dwight, do.	10.00
Nathaniel Terry, . . .	100.00	Stephen Twining, do.	5.00
Samuel Tudor, Jr., . . .	50.00	Charles Dennison, do.	5.00
Moses Tryon, Jr., . . .	15.00	Eli Whitney, do.	15.00
Mrs. Susan Tracy, . . .	5.00	A. R. Street, do.	5.00
Eliphalet Terry, . . .	110.00	Cyrus Stanley, Newington,	20.00
Seth Terry, . . .	30.00	Henry L. Ellsworth, Windsor,	50.00
Joseph Trumbull, . . .	20.00	Mr. Richards, New London,	5.00
Samuel Tinker, . . .	10.00	Elisha Coe, Middletown, .	1.00
Samuel Tuttle, . . .	5.00	Rebecca Cutler, do.	10.00
Talcott Wolcott, . . .	10.00	Union Young Ladies Soc., do.	5.00
Mrs. S. Wilder, for daughter,	20.00	Sally Pierce, do.	5.00
Rev. W. C. Woodbridge, . . .	5.00	John B. Coles, do.	100.00
Ward Woodbridge, . . .	100.00	Henry Overing, do.	100.00
Daniel Wadsworth, . . .	300.00	Stephen Whitney, do.	100.00
Thomas S. Williams, . . .	50.00	Charles Wilkes, do.	30.00
William Watson, . . .	10.00	William Moore, do.	30.00
Ward & Bartholomew, . . .	25.00	John Howe, do.	50.00
John Withe, . . .	5.00	Samuel Gill, do.	10.00
James H. Wells, . . .	60.00	Rev. Benoni Upson, Berlin,	100.00
Spencer Whiting, . . .	10.00	Sylvester Gilbert, Hebron, .	50.00
Robert Watkinson, . . .	25.00	Joseph Battell, Norfolk, .	150.00
Edward Watkinson, . . .	20.00	Joseph Wells, Glastenbury,	10.00
John H. Wells, . . .	5.00	Ch'ncey Denning, Farmington,	200.00
David Watkinson, . . .	50.00	Timothy Cowles, do.	20.00
Mehitable Wadsworth, . . .	100.00	Edward Hooker, do.	5.00
John Witter, . . .	5.00	Bissell Hinsdale, Winchester,	5.00
		S. Hubbard, Norwich,	1.00
		John Cotton Smith, Sharon,	100.00

Contributions taken up in Religious Societies in Connecticut.

New Salem Soc., Colchester,	\$7.02	Stanwich Society, Greenwich,	\$7.50
Sterling, . . .	3.50	Society at Preston. . .	8.00
Green's Farms, . . .	12.00	Baptist Society, Waterford,	1.36
Branford, First Society, . . .	9.61	First Eccl. Society, Hartford,	300.00
Columbia, . . .	2.00	Second do. do. do.	35.00
Westfield Society, Middletown.	9.08	Christ Church, do.	42.48
Ashford, Third Society, . . .	1.25	First Society, Wethersfield,	67.11
Stamford, . . .	20.20	Andover Society, Hebron,	6.07
Greenfield Society, Fairfield,	8.00	Society in Ellington, . . .	14.26
Union Society, Danbury, . . .	5.00	Second Soc. in East Windsor,	15.93
Charitable Soc., Windham Co.,	17.50	Newington Soc., Wethersfield,	19.50

Episcopal Church, Chatham, \$1.75	First Society, Farmington, \$77.22
First Baptist Society, Colechester, 1.50	Second Society, Cornwall, 20.25
Hanover Society in Lisbon, 9.20	First Society in Greenwich, 3.58
Westminster Soc., Canterbury, 2.00	Rocky Hill Soc., Wethersfield, 20.13
Eecl. Society in Suffield, 15.17	Shakers' Society in Enfield, 25.00
First Society in Lebanon, 7.50	West Society in Killingly, . 9.41
Chester Society in Saybrook, 11.00	First Society in Windsor, . 17.22
Stratfield Society in Stratford, 16.12	St. Peter's Church in Plymouth, 5.16
Eecl. Society in Middletown, 71.00	First Society in East Hartford, 37.96
Norfield Society, do. 2.72	Third Society in Hartford, . 17.00
Eecl. Society in Colebrook, 16.50	Eecl. Society in Simsbury, 6.00
First Eecl. Soc. in East Haddam, 9.67	South Farms Society, 3.25
Second Society in Coventry, 5.47	Eecl. Society in Sherman, 11.50
First Society in Tolland, 6.27	First Eecl. Society in Norwich, 45.51
Baptist Society in Wintonbury, 1.37	North Society in Canaan, 6.21
Society in Newington, . 13.44	Eecl. Society in Southington, 26.79
Society in Salisbury, . . 27.16	First Society in Hartland, 4.72
Wintonbury Soc. in Windsor, 5.94	Episcopal Soc. in New Haven, 80.52
Second Society, East Hartford, 16.00	do. do. in Stamford. 13.00
Society in Northford, . . 9.50	Second Society in Hebron, 4.97
Soc. in Voluntown and Sterling, 6.45	First Society in Woodstock, 5.88
First Society in Glastenbury, 14.16	First Society in Hampton, 9.25
Society in Bolton, . . 5.29	St. John's Church in N. Milford, 8.05
First Society in Washington, 15.00	Episcopal Church in Brookfield, 9.24
First Society in Haddam, 15.53	First Society in Watertown, 9.59
Baptist Society in Jewett City, 2.00	Torrington Society, . . 8.25
Worthington Society in Berlin, 31.00	Society in East Haven, . . 11.00
Stratford Society in Huntington, 3.50	First Episcopal Soc. in Derby, 6.75
Society in Goshen, . . 29.06	Society in Turkey Hills, . . 7.70
Eecl. Society in Canton, 5.56	New Britain Society in Berlin, 15.79
Society in West Stafford, 2.16	First Society in Southbury, 23.00
First Society in Cornwall, 17.22	Baptist Society in Chester, 2.43
Society in Saybrook, . . 13.00	First Society in Cheshire, 12.20
Society in Barkhamsted, . 3.42	First Society in Brooklyn, 12.79
First Society in Ashford, . 3.14	First Society in New Milford, 36.46
First Society in Canterbury, 9.20	First Society in Bridgewater, 1.34
Baptist Society in Newtown, 2.00	First Society in Chatham, 6.00
First Eecl. Soc. in New Haven, 58.75	First Society in Colechester, 27.60
West Society in Greenwich, 20.00	Methodist Meeting in Granby, 2.74
Ripton Society in Huntington, 54.00	Society in Durham, . . 9.70
Second Society in Mansfield, 4.55	First Society in Guilford, . . 13.00
Kensington Society in Berlin, 8.00	Society in Bozrah, . . 4.00
First Society in Sharon, . 18.40	Baptist Society in Huntington, 6.37
Second Society in Winchester, 18.00	Society in Kent, . . . 9.70
Methodist do. in Winchester, 4.00	Society in Burlington, . 4.58
First Society in Milford, . 20.26	Episcopal Society in Trumbull, 3.50
South Society in Middletown, 4.71	Salem Society in Waterbury, 6.55
North Guilford Soc., Guilford, 3.00	First Society in Pomfret, N. Ca-
Second Society in Saybrook, 12.71	naan, , . . 16.64

Society in Trumbull, . . .	\$3.62	First Society in Stamford,	\$17.00
First Society in Fairfield, . .	34.37	Second Baptist Church in Say-	
Society in Harrington, . . .	11.95	brook,	10.00
Hadlyme Society in Hadlyme		West Parish in Woodstock,	2.50
and Lyme,	9.65	Great Hill Society in Derby,	1.25
Society in Groton,	3.00	First Society in Coventry,	3.53
First Society in Torrington,	16.00	Episcopal Society in Wolcott,	1.32
First Society in Enfield, . . .	15.30	First Eccl. Society in Lisbon,	7.56
West Society in Sutfield, . . .	4.60	First Society in Reading,	8.75
Episcopal Church in Guilford,	8.00	Episcopal Society in Fairfield,	4.50
First Society in Winchester,	8.00	First Society in Pomfret,	9.00
Society in Franklin,	7.76	Female Char'ble So. in Pomfret,	2.75
First Society in Griswold, . . .	15.80	Third Society in Lyme,	2.60
Baptist Society in Winsted,	.72	Christ Church in Middletown,	25.00
First Eccl. Society, Litchfield,	35.22	First Society in East Windsor,	50.00
First Eccl. Society, Warren,	7.25	Society in Marlborough,	3.95
Society in Bristol,	13.86	First Society in Saybrook,	6.70
Congregational Soc. in Wolcott,	3.25	Methodist Society in Saybrook,	2.30
Society in North Milford,	7.00	East Society in Guilford,	11.33
Society in North Stamford,	3.53	Episcopal Society in Bridgeport,	8.50
United Society in New Haven,	61.55	Episcopal Church in Ridgefield,	3.25
North Haven Society,	7.00	Episcopal Soc. in East Haven,	1.50
Middlesex Society in Stamford,	7.12	Congregational Society in N.	
Episcopal Society in Hamden,	1.84	Preston,	8.32
First Society in Derby,	9.06	North Society in Woodstock,	12.50
Society in Vernon,	13.61	Congregational So. in Brookfield,	5.35
Eccl. Society in New London,	41.00	Society in Bethlehem,	10.75
First Society in Granby,	13.45	Methodist Society in Salisbury,	3.00
First Society in Hebron,	10.00	New Salem Soc. in Colehester,	7.02
Society in Norfolk,	25.91	Episcopal Churches in Oxford	
Society in Middlebury,	6.62	and Humphreysville.	8.75
Abington Society in Pomfret,	6.53	Society in Wallingford,	7.51

MASSACHUSETTS.

BOSTON.		James Perkins,	\$100.00
William Phillips,	\$500.00	Rev. James Freeman,	50.00
Israel Thorndike,	300.00	George Cabot,	50.00
Dr. Sears,	300.00	Francis Parkman,	50.00
P. C. Brooks,	100.00	Robert B. Shaw,	50.00
Samuel Parkman,	100.00	Thomas Wigglesworth,	50.00
William Parsons,	200.00	Mr. Pickman,	50.00
William Gray,	300.00	Rt. Rev. Bishop Cheverus,	25.00
Andrew Ritchie,	100.00	H. Vose,	3.50
Samuel Appleton,	200.00	Nathaniel Goddard,	50.00
Israel Munson,	100.00	Mr. Sharpe,	10.00
Joseph Coolidge,	100.00	Daniel E. Parker,	100.00
William E. Channing,	50.00	Ebenezer Francis,	50.00

N. Appleton,	\$50.00	Sarah Blake,	\$30.00
Samuel Salisbury,	100.00	Henry Hall,	10.00
W. Coekran,	20.00	H. Gray, Esq.,	25.00
Josiah Quincy, by J. May,	50.00	John Codman,	25.00
John Bellour,	25.00	George Brinley,	25.00
Benjamin Rich,	50.00	Jonathan Armory and friends,	15.00
Bryant & Sturgis,	50.00	Mrs. Winthrop,	5.00
Henry Sigourney,	50.00	Henry Holmes,	25.00
Samuel G. Warriner,	25.00	Gilman Callamere,	5.00
John C. Jones,	50.00	F. C. Gray,	10.00
Andrew Brimmer,	30.00	Otis Everett,	20.00
Whitney, C. & Hammond,	30.00	Thomas Bass,	10.00
Henry Gassil,	25.00	Mrs. W. Cross,	5.00
Henry Hubbard,	25.00	Hon. James Lloyd,	50.00
Isaac Rand,	25.00	Mr. Snow,	3.00
Aaron Dexter,	30.00	Mrs. Goddard,	2.00
H. G. Otis,	50.00	Hon. John Phillips,	20.00
John Wells,	50.00	Nathaniel L. Frothingham,	25.00
Thomas H. Perkins, annually,	5.00	James Jackson,	50.00
John Tappan,	25.00	David Sears,	100.00
Edmund Monroe,	20.00	Thomas Dawes,	25.00
I. D. Rodgers,	100.00	J. Thorndike, Jr.,	25.00
Caleb Loring,	25.00	George Hullet,	20.00
Francis Welsh,	25.00	Samuel Hubbard,	20.00
Thomas R. Jones,	25.00	John Osborne,	25.00
C. R. Codman,	30.00	John Hubbard,	50.00
Thomas Cushing,	25.00	Sundry donations,	291.00
James Carter,	25.00		
Elijah Loring,	50.00		
Arnold Wells,	50.00	SALEM.	
William Lawrence,	20.00	B. Pickman, Jr.,	\$100.00
John Green,	20.00	Gideon Tucker,	50.00
William R. Gray,	50.00	Eliphalet Kimball,	100.00
Prof. Joseph McKean,	5.00	Joseph Peabody,	100.00
Whitwell, Bond & Co.,	50.00	Simon Forester,	100.00
Samuel Dorr,	25.00	Benjamin W. Crowninshield,	50.00
Benjamin Russell,	10.00	John Crowninshield,	20.00
Edmund Munroe,	25.00	G. Crowninshield, by J. Jenks,	50.00
Winslow Lewis & Co.,	15.00	John Derby,	50.00
Samuel H. Walley,	15.00	Pickering Dodge,	50.00
G. & T. Searle,	10.00	John Jenks,	20.00
William Ropes,	25.00	E. A. Holyoke,	15.00
James Read & Co.,	10.00	Joseph Story,	30.00
Joseph S. Read, Jr.,	9.00	Stephen White,	30.00
Daniel Denny & Co.,	5.00	William Fettyplace,	35.00
Charles Tappan,	10.00	Dudley L. Pickman,	30.00
W. & G. Tuckerman,	10.00	Willard Pule,	30.00
John D. Williams,	50.00	John H. Andrews,	25.00
Ebenezer T. Andrews,	20.00	Nathaniel Bowditch,	20.00
		J. White Treadwell,	15.00

Humphrey Devereux, . . .	\$25.00	William Brinley, Beverley, \$50.00
C. H. Orne,	30.00	Rev. A. Norton, Cambridge, 5.00
Samuel Orne,	30.00	Mrs. Reed, Marblehead, 30.00
Ichabod Tucker,	15.00	Public Collection in Mr. Holmes'
John E. Abbott,	15.00	Meeting House, N. Bedford, 38.31
Abel Lawrence,	20.00	Barnabas Hedge, Plymouth, 10.00
Elizabeth Bartlett,	30.00	William Davis, do. 10.00
William Proctor,	15.00	Nathaniel Russell, do. 5.00
John Stone,	5.00	Cash, do. 2.00
John Dodge,	20.00	Thomas Jackson, do. 5.00
William Silsbee,	30.00	Cash, do. 3.00
Nathaniel Silsbee,	15.00	William P. Ripley, do. 4.00
Joseph Ropes,	15.00	Nathaniel Ripley, do. 4.00
Nathan Robinson,	20.00	Public Collection in Mr. Ken-
Benjamin Dodge,	10.00	dall's Meeting House, do. 57.00
James King,	20.00	Public Coll. in Universalist Soc.,
W. P. Richardson,	20.00	Charlestown, 51.00
Leverett Saltonstall,	15.00	Public Coll. in Dr. Morris' Meet-
Wm. Dean,	20.00	ing House, Charlestown, 51.85
Sundry donations,	34.50	Public Coll. in Cambridge, 60.77
		Public Coll. in Cambridgeport, 53.00
		Sundry donations, do. 10.00
OTHER TOWNS IN MASSACHUSETTS.		
Rev. T. M. Harris, Dorchester, \$5.00		Bezaliael Howard, Springfield, 5.00
Daniel Dana, Newburyport, 6.00		Thomas Dwight, do. 10.00
B. Bannister, do.	5.00	Jonathan Dwight, do. 20.00
Jonathan Marsh, do.	5.00	James S. Dwight, do. 10.00
First Society, do.	43.00	John Hooker, do. 20.00
Daniel Waldo, Worcester, 20.00		H. Dwight, do. 10.00
S. Salisbury, do.	20.00	John Ingersoll, do. 3.00
Abijah Bigelow, do.	5.00	Oliver P. Morris, do. 3.00
Nathan Maccarty, do.	10.00	Daniel Lombard, do. 5.00
J. Robinson, do.	5.00	Joseph Lyman, Northampton, 10.00
T. W. Ward, do.	3.00	E. Hunt, Jr., do. 10.00
Levi Lincoln, Jr., do.	3.00	J. H. Lyman, do. 10.00
Miss Waldo, do.	15.00	E. P. Ashman, Easthampton, 10.00
Levi Lincoln, do.	5.00	Seth Wright, do. 10.00
Mrs. Harriet Cobb, do.	30.00	Wm. H. Dwight, do. 15.00
First Cong. and Bapt. Soc. do. 55.90		J. D. Whitney, do. 5.00
Second Cong. Society, do. 86.12		S. Stoddard, Jr., do. 5.00
Evening Lect. at Stockbridge, 20.00		Samuel Elliott, Jr., do. 100.00
Second Cong. Soc., Pittsfield, 18.30		Mrs. Battel, do. 5.00
S. Bucklin, Marlborough, 47.25		John Lowell, Roxbury, 20.00
Rev. A. Norton, Harvard Coll., 5.00		John Amory, do. 10.00
Messrs Brooks and Tucker, do. 20.00		Eliphalet Porter, do. 10.00
Rev. Henry Colman, Hingham, 10.00		

RHODE ISLAND.

PROVIDENCE.	OTHER TOWNS IN RHODE ISLAND.
Brown & Ives, . . . \$30.00	Timothy Green, Pawtucket, \$5.00
Edward Carrington, . . . 50.00	Oliver Starkweather, do. 5.00
Samuel G. Arnold, . . . 50.00	William De Wolf, Bristol, 10.00
Crawford Allen, . . . 20.00	Charles De Wolf, do. 5.00
Zechariah Allen, . . . 20.00	Charles De Wolf, Jr., do. 5.00
Phillip Allen, . . . 10.00	Mr. Newcomb, do. 1.00
William Church, . . . 10.00	A woman of color, do. .10
Alexander Jones, . . . 10.00	Contribution in Congregational
William Blodgett, . . . 10.00	Meeting House, do. 25.12
Stephen Waterman, . . . 5.00	Contribution in Dr. Patton's
J. B. Wood, . . . 5.00	Meeting House, Newport, 29.67
Sundry donations, . . . 35.00	
Contributions First Baptist Soc. 52.11	

MAINE.

PORTLAND.	Second Baptist and Congrega-
Cash, . . . \$20.00	tional Society, . \$163.00
Methodist Society, . . . 40.00	First Congregational Society, 100.00

VERMONT.

BRATTLEBORO.	MIDDLEBURY.
J. Holbrook, . . . \$10.00	Prof. Hall, . . . \$5.00
S. Elliott, . . . 3.00	Evening Lecture, . . . 22.70
Collection Evening Lecture, 16.60	

NEW HAMPSHIRE.

PORTSMOUTH.	North Parish, . . . \$60.00
Gov. John Langdon, . . \$40.00	Universalist Society, . . . 32.00
Charles Boroughs, . . . 10.00	Baptist and Methodist Society, 24.06
E. Parrot, . . . 10.00	Episcopal Society, . . . 54.00
South Parish, . . . 94.65	

NEW YORK.

NEW YORK CITY.	M. Hopkins, . . . \$3.00
Hannah Murray, New York, \$20.00	Stephen Whitney, . . . 100.00
Mary Murray, . . . 20.00	Robert Halliday, . . . 30.00
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John Adams, . . . 20.00	Isaac Lawrence, . . . 10.00
Garret Hyer, . . . 5.00	J. S. Rogers, . . . 10.00
John Murray, Jr., . . . 50.00	H. Le Roy, . . . 10.00
Peter Remsen, . . . 100.00	Anthony Day, . . . 10.00
Mr. Wheaton . . . 13.00	John B. Coles, . . . 100.00
Nathaniel Richards, . . . 50.00	William Moore, . . . 30.00
John Jacob Astor, . . . 100.00	H. Overing, . . . 100.00
Theodore Dwight, . . . 10.00	Henry D. Sewal, . . . 10.00
John Howe, . . . 50.00	Charles Wilkes, . . . 30.00

ALBANY.		Jones & Baldwin, . . . \$25.00	
Daniel D. Tompkins, . . .	\$50.00	Vinal Luce, . . .	15.00
John Taylor, . . .	20.00	W. James & Co., . . .	25.00
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A. Spencer, . . .	15.00	H. W. Delavan, . . .	25.00
Elisha Jenkins, . . .	20.00	E. T. Baekus, . . .	20.00
M. Van Buren, . . .	15.00	Elias Kane, . . .	10.00
William Ross, . . .	10.00	Samuel C. Farquhar, . . .	5.00
Moses I. Cantine, . . .	10.00	Solomon Smith, . . .	10.00
Isaac Ogden, . . .	10.00	C. C. Yates, . . .	10.00
Abraham Van Vechten, . . .	15.00	Stephen Lush, . . .	10.00
Ephraim Hart, . . .	10.00	John J. Evertson, . . .	10.00
Stephen Van Rensselaer, . . .	300.00	John Woodworth, . . .	20.00
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Perley Keyer, . . .	10.00	J. Sutherland, . . .	20.00
James Cochran, . . .	10.00	W. Chester, . . .	20.00
Ralph Haskall, . . .	10.00	T. V. W. Graham, . . .	10.00
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Henry J. Frey, . . .	5.00	James Van Vechten, . . .	10.00
David Allen, . . .	5.00	N. S. Skinner, . . .	10.00
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Charles E. Dudley, . . .	20.00	James Daniels, . . .	5.00
Webster & Skinner, . . .	30.00	S. Stringer, . . .	10.00
George Pierson, . . .	20.00	John A. Webb, . . .	10.00
Orange Stow, . . .	20.00	John Robinson, . . .	15.00
Mrs. Banyer, . . .	50.00	John Stafford, . . .	10.00
Levi Platt, . . .	20.00	John W. Yates, . . .	15.00
P. S. Van Rensselaer, . . .	25.00	George C. Sharpe, . . .	10.00
James Stephenson, . . .	20.00	Joseph Russell, . . .	10.00
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Charles Z. Platt, . . .	10.00	Elias Willard, . . .	5.00
R. Webster & Co., . . .	25.00	R. H. King, . . .	5.00
A. S. Griswold, . . .	20.00	J. & G. Sargeant, . . .	5.00

Benjamin Kowner, . . .	\$10.00	Isaac W. Staats, . . .	\$5.00
Stafford, Spencer & Co., . .	10.00	C. W. Groesbeck & Co., . .	5.00
John D. P. Dowe, . . .	10.00	John H. Wendell, . . .	5.00
Sundry Donations, . . .	9.00	John Meins, . . .	3.00
Galen Batchelder, . . .	5.00	Peter Gansevoort, . . .	5.00
Walter Clark, . . .	10.00	J. Spencer, . . .	3.00
Richard Marvin, . . .	5.00	P. Van Loon, . . .	10.00
D. Van Schelluyne, . . .	15.00	Robert Hyslop, . . .	10.00
Gideon Hawley, . . .	10.00	William Maynell, . . .	2.00
Nathaniel Davis, . . .	10.00	J. & A. F. Baird, . . .	10.00
Edward Brown, . . .	5.00	Augur Wells, . . .	2.00
James B. Douglass, . . .	10.00	B. & J. R. Bleecker, . . .	20.00
John Trotter, . . .	10.00	E. R. Satterlee, . . .	5.00
Charles Smyth, . . .	10.00	S. P. Jermain, . . .	5.00
Peter Boyd, . . .	6.00	Benjamin Allyn, . . .	5.00
H. Blecker, . . .	15.00	Joseph Alexander, . . .	10.00
Philip Parker, . . .	10.00	William Hale, . . .	10.00
E. & E. Hosford, . . .	5.00	G. V. S. Bleecker, . . .	10.00
John Ely, Jr., . . .	5.00	John Bryan, . . .	10.00
T. Sedgwick, . . .	20.00	John W. Roekwell, . . .	10.00
A. & W. Thompson, . . .	5.00	King & Denniston, . . .	5.00
Cornelius Truax, . . .	5.00	S. S. Lockwood, . . .	5.00
Daniel Hall, . . .	5.00		
Peter E. Elmendorf, . . .	10.00		
John Chester, . . .	20.00		
S. P. Schuyler, . . .	20.00		
Herman V. Hart, . . .	5.00		
H. W. Delavan & Co., . .	100.00		
John Reid, . . .	10.00		
Elisha Russell, . . .	1.00		
G. Y. Lansing, . . .	10.00		

OTHER TOWNS IN NEW YORK.

Henry R. Storrs, Whitesboro',	\$10.00
Misses Jay, . . .	20.00
W. Jay, Bedford, . . .	5.00
John Knickerbocker, Waterford,	10.00
Daniel Stone, Madrid, . . .	3.00
W. D. & E. Ross, Essex, . . .	2.00

NEW JERSEY.

BURLINGTON.

George Aaronson, . . .	\$1.00	Six persons, \$50 each, -	\$300.00
Barbaroure, . . .	3.00	John Bishop, - - -	5.00
Hannah Watson, . . .	15.00	R. M. Smith, - - -	10.00
Eliza J. Shippen, . . .	2.00	H. & E. Sykes, - - -	1.00
Ann Keen, . . .	2.00	Stephen C. Ustwick, - -	1.00
Lydia Riche, . . .	6.00	Charles Ellis, - - -	5.00
William Griffith, . . .	10.00	Lemuel Hawell, - - -	2.00
Elias Boudinot, - - -	500.00	H. Smith and daughter,	5.00
Mrs. S. V. Bradford, - -	50 00	Charles Kinsey, - - -	5.00
Joseph Bloomfield, - -	25.00	A little girl, - - -	.50
George Delwin, - - -	20.00	James Gummel, - - -	1.00
Isaac Collins, - - -	5 00	Samuel B. Myers, - - -	2.00
James Brown, - - -	5.00	Samuel Stockton, - - -	1.00
Joseph Miller, - - -	2.00	Stephen Morris, Jr., - -	1.00
		John Gummeres' pupils,	17.60

SUBSCRIPTIONS TO ASYLUM.

John Gummeres, - -	\$3.00	William Bridway, - -	\$5.00
John Aekerman, - - -	1.00	William Woolman, - - -	2.00
John Roberts, - - -	1.00	John Neal, - - -	3.00
James Sterling, - - -	5.00	J. McHoarne, - - -	5.00
R. Johnes, - - -	5.00	H. Carr, - - -	5.00
Benjamin Moore, - - -	1.00	John Hulme, - - -	1.00
Burr Woolman, - - -	2.00	C. & F. Stockton, - - -	2.00
John Quicksall, - - -	1.00	Joseph Pierce, - - -	2.00
Thomas Aikman, - - -	2.00	Joseph B. Burr, - - -	2.00
Sammuel R. Gummeres, - - -	2.00	Samuel Bowker, - - -	1.00
M. M. Moore, - - -	20.00	David Pancost, - - -	1.00
Margaret Smith, - - -	5.00	Caleb Gaskill, - - -	2.00
John Wilson, - - -	5.00	Lydia Hoskins, - - -	1.00
Esther Reed, - - -	5.00	Lydia Harris and Susan Kingsley,	5.00
William Cox, - - -	10.00	Joshua M. Wallace, - - -	15.00
Susanna Macarron, - - -	2.00	William B. Griffith, - - -	3.00
Anna Lippincot, - - -	1.00	Mary Lippincott, - - -	1.00
Charles H. Wharton, - - -	4.00	Ira Mason, - - -	1.00
John Hoskins, - - -	5.00	P. Barker, - - -	3.00
Peter Powell, - - -	2.00	William Newbold, - - -	50.00
C. Laryelera, - - -	1.00	John Cox, - - -	10.00
R. King, - - -	5.00	Z. B. Stout, - - -	11.00
J. R. Smith, - - -	5.00	Clayton Newbold, - - -	50.00
Abigail Stopes, - - -	1.00	John Wetherell, - - -	10.00
George Allen, - - -	1.00	John H. Lunnose, - - -	1.00
Pupils, Academy, - - -	5.00	Henry D. Sewal, - - -	10.00
Joseph Smith, - - -	10.00	Sundry donations, - - -	15.00
L. J. Smith, - - -	5.00	L. Hann, Schooley's Mountains,	6.00

PENNSYLVANIA.

PHILADELPHIA.	Jacob Howell, - - -	\$5.00	
Collections, transmitted by	F. Nichols, - - -	5.00	
Richard Paxton,	\$1,634.56	Charles Chauncey, - - -	50.00

OTHER STATES.

John Rose, Charleston, S. C.,	\$10.00	C. J. Catlett, Alexandria,	\$10.00
D. Crocker, do. - - -	5.00	Rev. Dr. McLeod, Charles-	
W. Johnson, do. - - -	10.00	ton, S. C., - - -	20.00
F. S. Crocker, do. - - -	5.00	W. Parker, Savannah, Ga.,	10.00
J. A. Yates, do. - - -	10.00	John Oliver, Baltimore, Md.,	20.00
Henry D. Ward, Columbia, S. C.,	50.00	Robert Oliver, do. - - -	200.00
R. Latta, Yorkville, S. C.,	5.00	J. B. Nicholson, U. S. Navy,	10.00
Rev. W. Mead, Millwood,		J. Bolton, Savannah, Ga.,	10.00
Frederie county, Va.,	5.00	Mr. Byatt, South Carolina,	20.00
Mr. Woods, Georgia, - - -	20.00	Jacob Guerard, Beaufort, S. C.,	10.00
Oliver Sturges, Savannah, Ga.,	50.00	John La Roche, do. - - -	10.00
Robert Beverly, Virginia,	20.00	Edward Winslow, Wilming-	
W. Cumming, Petersburg, Va.,	10.00	ton, N. C., - - -	25.00
James Dunlap, do. - - -	10.00	Jacob Wood, Potosi, Ga.,	20.00

Joseph Copman, Savannah, Ga.,	5.00	Dr. A. Sherman, Knoxville, Ten.,	10.00
Mr. Richards, do.	20.00	Mr. Beach, South Carolina,	5.00
George Dodd, Charleston, S. C.,	5.00		

FOREIGN COUNTRIES.

S. V. S. Wilder, Paris,	100.00	Mr. Ridgway, Staffords're, Eng.,	5.00
Mrs. Hannah More, England,	44.44	M. E. Levy, Havana,	50.00
Zachary Macauley, do.	22.22	Mr. Benning, Isle of Trinidad,	5.00
Mr. Labouchere, London,	15.00	Sundry donations,	355.00

The above list of subscriptions and contributions to the American Asylum, although not complete, exhibits the extent of the ground visited, and the number of individuals who became personally interested in the success of the enterprise. The following summary taken from the treasurer's annual exhibit, presents the resources of the institution, exclusive of the payments of pupils, for buildings and current expenses, up to the sale of the lands donated by Congress. The charities of individuals and religious societies diminished in number and amount, as the permanent funds increased, and ceased altogether in 1825.

Donations by individuals* to send Mr. Gallaudet to Europe up to

			June 1, 1817,	\$12,016.80	
"	"	"	"	1818,	3,131.19
"	"	"	"	1819,	†7,538.43
"	"	"	"	1820,	447.00
"	"	"	"	1821,	250.70
"	"	"	"	1822,	82.50
"	"	"	"	1823,	18.61
"	"	"	"	1824,	11.15
Contributions taken up in Religious Societies in 1819,				2,646.12	
"	"	"	1820,	72.66	
"	"	"	1821,	18.75	
				<u>\$26,233.91</u>	
Donation by state of Connecticut in 1816,				5,000.00	
				<u>\$31,233.91</u>	

* The names of the original subscribers, in the order of their subscription, may be seen in the act of incorporation, passed May, 1816.

† This sum includes a legacy of \$2,000, left by Mr. Lewis, of New London.

The following is the original act of incorporation.

AN ACT TO INCORPORATE THE CONNECTICUT ASYLUM, FOR THE EDUCATION AND INSTRUCTION OF DEAF AND DUMB PERSONS.

SEC. 1. *Be it enacted by the Governor and Council and House of Representatives in General Court assembled*, That John Caldwell, Nathaniel Terry, Daniel Wadsworth, Melitable Wadsworth, Susan Tracy, Ward Woodbridge, Henry Hudson, Daniel Buck, Mason F. Cogswell, Joseph Battell, William H. Inlay, Charles Sigourney, David Porter, David McKinney, Isaac Bull, Thomas S. Williams, John Morgan, Samuel Tudor, Jr., John Butler, George Goodwin, John Beach, James Ward, Roswell Bartholomew, George Smith, Joseph Rogers, Moses Tryon, Jr., Nathan Strong, Jr., Charles Seymour, James H. Wells, Jonathan W. Edwards, William W. Ellsworth, William Watson, Russel Bunce, Eliphalet Terry, Seth Terry, Lynds Ohmsted, Thomas Lloyd, James B. Hosmer, Joseph Trumbull, Samuel Tinker, Horace Burr, Russell Talcott, Christopher Colt, Eliphalet Averill, Nathaniel Patten, Joseph Wells, William Ely, Spencer Whiting, Barzillai Hudson, Jr., Jonathan Law, George Goodwin, Jr., Daniel Crowell, Charles Goodwin, Michael Shepard, Caleb Goodwin, Dudley Buck, Aaron Chapin, Jared Scarborough, Barzillai Hudson, Jacob Sargeant, Peter Thatcher, Talcott Wolcott, Nathaniel Spencer, and their associates, be and they hereby are formed into, constituted and made, a body politic and corporate, by the name of "The Connecticut Asylum for the Education and Instruction of Deaf and Dumb persons," and by that name they and their successors shall and may have perpetual succession; shall be capable of suing, and being sued, pleading, and being impleaded in all suits of what nature soever; may have a common seal, and may alter the same at pleasure, and may also purchase, receive, hold and convey, any estate real or personal, the annual income of which shall not exceed five thousand dollars.

SEC. 2. *And be it further enacted*, That the said Asylum may from time to time, elect a president, and such other officers as they may find necessary or convenient, may elect additional members, and the said Asylum may make by-laws, respecting the number, qualifications, and duties, of their officers; the mode of election and admission of members, the time, place, and manner of holding their meetings, and the number necessary to make a quorum, and all other by-laws which they may deem necessary for the due regulation of said Asylum, not repugnant to the laws of this state or of the United States.

SEC. 3. *And be it further enacted*, That the first meeting of said Asylum be held at the State House in Hartford, on the second Monday of June next.

SEC. 4. *And be it further enacted*, That this act or any part thereof, if found inadequate, or inconvenient, may be altered, amended, or repealed.

A SERMON

DELIVERED AT THE OPENING OF THE CONNECTICUT ASYLUM FOR THE
EDUCATION AND INSTRUCTION OF DEAF AND DUMB PERSONS,

APRIL 20TH, 1817,

BY REV. THOMAS H. GALLAUDET.

JUST two years have elapsed, since the first steps were taken toward the establishment, in this city, of an Asylum for the instruction of the deaf and dumb. Those who then embarked in this enterprise, felt it to be their duty to commend its future prospects to the protection of that *Arm*, which moves so easily the complicated springs of human action, and wields, with unerring wisdom, the vast machinery of providence. Their united supplications ascended from the lips of one, whose venerable presence has so often filled this sacred desk, and whose spirit perhaps now witnesses the fulfillment, in some good degree, of his wishes, and the answer of heaven to his requests. His* voice no more guides our devotions, nor animates us in the path of duty! But his memory is cherished in our hearts, and, on occasions like the present, while we mourn his absence and feel his loss, let it be a source of grateful consolation to us, that the undertaking, of which this evening is the anniversary, began under the hopeful influence of his prayers. It has met indeed with difficulties, and still labors under embarrassments, which are incident to almost all the untried efforts of benevolence. Yet, in its gradual progress, it has been encouraged by the smiles of a kind providence, and is at length enabled to commence its practical operation.

At such a season, the directors of its concerns have thought, that a remembrance of past favors, and a conviction of future dependence on God, rendered it proper again to unite in solemn acts of religious worship. These acts they have made thus public, from a grateful sense of the general interest that has been expressed toward the Asylum, and it is at *their* request that the speaker rises to address this respectable assembly.

He enters upon the duty which has thus devolved upon him, not reluctantly, yet with diffidence and solicitude, principally fearing that the cause of the deaf and dumb may suffer, and yet hoping that God, in whose hands the feeblest instruments are strong, will deign to make our meditations not only productive of benefit to the unfortunate objects of our pity, but of eternal good to our own souls. And, my friends, how soon would the apologies of the speaker, and the implored candor of his hearers, pass into forgetfulness, could we feel that we are in the presence of Almighty God, and that the awful destinies of our immortal existence are connected with the events of this passing hour. May the Spirit of Grace impress these truths* upon our hearts, while

* Rev. Nathan Strong, D. D., in whose church this sermon was delivered.

we take as the guide of our thoughts that portion of scripture which is contained in the 35th chapter of Isaiah, and the 5th and 6th verses.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.”

These words depict a part of the visions of futurity which gladdened the eye of Isaiah, and irradiate his writings with so cheering a lustre, that he has been called “the evangelical prophet.” His predilections are assuming in our day, some of their most glorious forms of fulfillment. For although they had a more direct reference to the time of our Saviour, by whose miraculous energy, the ears of the deaf were opened, and the tongue of the dumb loosened, yet, without doubt, as might be proved from the general scope and tenor of the prophetic writings, they equally allude to the universal diffusion of the gospel in these *latter* ages of the church, and to its happy influence upon the hearts of all mankind. The same Saviour, who went about doing good, is also the Lord of this lower creation. He once performed the acts of his kindness by the mere word of his power; he *now* is mindful of the necessitous, and makes provision for them, through the medium of his providential dispensations. It should be matter, therefore, of encouragement to us, that the establishment, which is now ready to receive within its walls the sons and daughters of misfortune, however humble may be its sphere of exertion, is not overlooked in the economy of the Redeemer’s kingdom; that its probable influence is even shadowed forth in the sayings of prophecy; and that it forms one link in that golden chain of universal good-will, which will eventually embrace and bind together the whole family of man. Let it awaken our gratitude to think, that our feeble efforts are not disregarded by the great Head of the church, and that we are permitted thus to cast our mite into his treasury.

In the chapter, from which the words of my text are taken, the prophet has described the blessings of the Redeemer’s kingdom, in the richest colors of oriental imagery. He portrays, by the strongest and boldest figures, the joy that will be diffused throughout the earth, when the gospel of Jesus Christ shall have been proclaimed to all people, and its principles made the universal rule of thought and conduct. He would thus teach us the intimate connexion, even in this world, between holiness and happiness, and excite our efforts toward hastening on the latter day glory of the church, by placing before us the advantages that will result from it. Every exertion, then, of Christian benevolence, which forms a part of the great system of doing good, is entitled, so to speak, to the encouragements which the prophet holds forth. I shall not, therefore, depart from the spirit of the text, if, on the present occasion, I attempt to describe some of the benefits which will result from the exertions which are making for the improvement of the deaf and dumb, and thus show how it will happen, that in this department of Christian

benevolence, "in the wilderness shall waters break out, and streams in the desert."

The whole plan of my discourse, then, will be to state several advantages which will arise from the establishment of this Asylum, and to propose several motives which should inspire those who are interested in its welfare, with renewed zeal, and the hopes of ultimate success.

The instruction of the deaf and dumb, if properly conducted, has a tendency to give important aid to many researches of the philanthropist, the philosopher, and the divine. The philanthropist and the philosopher are deeply interested in the business of education. The cultivation of the human mind is paramount to all other pursuits; inasmuch as spirit is superior to matter, and eternity to time. Youth is the season in which the powers of the mind begin to develop themselves, and *language*, the grand instrument by which this development is to take place. Now it is beyond all doubt, that great improvement has been made in the mode of instructing children in the use and power of language. To what extent these improvements may *yet* be carried, time alone can determine. The very singular condition in which the minds of the deaf and dumb are placed, and the peculiar means which are necessarily employed in their instruction, may furnish opportunities for observation and experiment, and the establishment of principles, with regard to the education of youth, which will not be without essential service in their general application. How much light also, may in this way, be thrown upon what are supposed to be the *original truths*, felt and recognized to be such by the mind, without any *reasoning process*. Many speculations, too, which now are obscure and unsettled, respecting the faculties of the human mind, may be rendered more clear and satisfactory. How many questions, also, may be solved, concerning the capability of man to originate *of himself*, the notion of a God and of a future state, or, admitting his capacity to do this, whether, as a *matter of fact*, he ever would do it. What discoveries may be made respecting the *original notions* of right and wrong, the obligations of conscience, and, indeed, most of the similar topics connected with the moral sense. These hints are sufficient to show, that aside from the leading and more important uses of giving instruction to the deaf and dumb, their education might be made to subserve the general cause of humanity, and of correct philosophy and theology.

But I pass to considerations of more immediate advantage; and one is, that of affording consolation to the relatives and friends of these unfortunate. Parents! make the case your own! Fathers and mothers! think what would be your feelings, were the son of your expectations, or the daughter of your hopes, to be found in this unhappy condition. The lamp of reason already lights its infant eye; the smile of intelligence plays upon its countenance; its little hand is stretched forth in significant expression of its wants; the delightful season of prattling converse has arrived; but its artless lisping are in vain anticipated with paternal ardor; the voice of maternal affection falls unheard on its ear; its *silence* begins to betray its misfortune, and its look and gesture

soon prove, that it must be forever cut off from colloquial intercourse with man, and that parental love must labor under unexpected difficulties, in preparing it for its journey through the thorny world upon which it has entered. How many experiments must be made before its novel language can be understood! How often must its instruction be attempted before the least improvement can take place! How imperfect after every effort, must this improvement be! Who shall shape its future course through life? who shall provide it with sources of intellectual comfort? who shall explain to it the invisible realities of a future world? Ah! my hearers, I could spread before you scenes of a mother's anguish, I could read to you letters of a father's anxiety, which would not fail to move your hearts to pity, and your eyes to tears, and to satisfy you that the prospect, which the instruction of their deaf and dumb children opens to parents, is a balm for one of the keenest of sorrows, inasmuch as it is a relief for what has been hitherto considered an irremediable misfortune.

The most important advantages, however, in the education of the deaf and dumb, accrue to those who are the subjects of it, and these are advantages, which it is extremely difficult for those of us, who are in possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He, who has always trod the soil, and breathed the air, of freedom, cannot sympathize with the feelings of ecstacy, which glow in the breast of him, who, having long been the tenant of some dreary dungeon, is brought forth to the cheering influence of light and liberty.

But there is a *sickness* more dreadful than that of the body; there are *chains* more galling than those of the dungeon—the *immortal mind preying upon itself*; and so imprisoned as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed as the sources of its highest expectations and hopes. Such must often be the condition of the uninstructed deaf and dumb! What mysterious darkness must sadden their souls! How imperfectly can they account for the wonders that surround them. Must not each one of them, in the language of thought, sometimes say, “What is it that makes me differ from my fellow men? Why are they so much my superiors? What is that strange mode of communicating, by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expressions of joy? Why do I not possess it, or why can it not be communicated to me? What are those mysterious characters, over which they pore with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless? What mean the ten thousand customs, which I witness in the private circles and the public assemblies, and which possess such mighty influence over the conduct and feelings of those around me? And that termination of life; that placing in the cold bosom of the earth, those whom I have loved so long and so tenderly; how it makes me shudder!—What is death?—Why are my friends thus laid by and

forgotten?—Will they never revive from this strange slumber?—Shall the grass always grow over them?—Shall I see their faces no more forever?—And must *I* also thus cease to move and fall into an eternal sleep!?"

And these are the meditations of an *immortal mind*—looking through the grates of its prison-house upon objects on which the rays of revelation shed no light, but all of which are obscured by the shadows of doubt, or shrouded in the darkest gloom of ignorance. And this mind *may* be set free, *may* be enabled to expatiate through the boundless fields of intellectual and moral research—may have the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view; may be led to understand who is the Author of its being; what are its duties to him; how its offenses may be pardoned through the blood of the Saviour; how its affections may be purified through the influences of the Spirit; how it may at last gain the victory over death, and triumph over the horrors of the grave. Instead of having the scope of its vision terminated by the narrow horizon of human life, it stretches into the endless expanse of eternity;—instead of looking, with contracted gaze, at the little circle of visible objects, with which it is surrounded, it rises to the majestic contemplation of its own immortal existence, to the sublime conception of an infinite and supreme intelligence, and to the ineffable displays of his goodness in the wonders of redeeming love.

Behold these immortal minds! Some of them are before you; the pledges, we trust, of multitudes who will be rescued from the thralldom of ignorance: pursue, in imagination, their future progress in time and in eternity, and say, my hearers, whether I appreciate too highly, the blessings which we wish to be made the instruments of conferring upon the deaf and dumb?"

For the means of anticipating these blessings, the deaf and dumb owe much to the liberality of generous individuals in our sister states; whose benevolence is only equaled by the expanded view which they take of the importance of concentrating, at present, the resources of the country in *one establishment*, that, by the extent of its means, the number of its pupils, and the qualifications of its instructors, it may enjoy the opportunity of maturing a uniform system of education for the deaf and dumb, and of training up teachers for such remoter places, as may need similar establishments.

This state, too, has we trust, given a pledge that it will not abandon an Asylum, which its own citizens have had the honor of founding; and which claims a connexion, (a humble one indeed,) with its other humane and literary institutions.

In this city, however, have the principal efforts been made in favor of this undertaking. *Here*, in the wise dispensations of his providence, God saw fit to afflict an interesting child with this affecting calamity, that her misfortune might move the feelings, and rouse the efforts, of her parents and friends in behalf of her fellow-sufferers. *Here*, was excited, in consequence, that spirit of research, which led to the melancholy discovery that our own small state probably contains one hundred of these unfortunates. *Here*, were raised up the original benefactors of the deaf and dumb, whose benevolence has en-

abled the Asylum to open its doors for the reception of pupils, much sooner than was at first contemplated. *Here*, the hearts of many have been moved to offices of kindness, and labors of love, which the objects of their regard will have reason ever to remember with affectionate gratitude; and *here* is witnessed, for the first time in this western world, the affecting sight of a little group of fellow-sufferers assembling for instruction, whom neither sex, nor age, nor distance, could prevent from hastening to embrace the first opportunity of aspiring to the privileges that we enjoy, as rational, social, and immortal beings. *They* know the value of the gift that is offered them, and are not reluctant to quit the delights of their native home, (delights doubly dear to those whose circle of enjoyment is so contracted,) nor to forsake the endearments of the parental roof, that they may find, in a land of strangers, and through toils of indefatigable perseverance, the treasures of wisdom and knowledge! How can the importunity of such suppliants be rejected! Hard is that heart which can resist such claims upon its kindness.

Nor, we trust, will motives be found wanting for *future* exertions in behalf of these children of misfortune. It is always more blessed to give, than to receive. Efforts of charity, prudently and usefully directed, never fail abundantly to repay those by whom they are made. This is true, not only with regard to individuals, but also public bodies of men. That town whose character is one of benevolence and good-will toward the unhappy, enjoys, in the opinion of all the wise and good, a reputation more exalted, more valuable, more noble, than it can possibly gain by the most extensive pursuits of commerce and the arts; by the most elaborate improvements in trade or manufactures; by the richest displays of its wealth, or the splendor of its edifices; by the proudest monuments of its taste or genius. It gains, too, the smiles of Heaven, whose blessings descend upon it in various forms of divine munificence. While the hearts of its inhabitants expand in charity toward others, and the labors of their hands are united in one common object, they learn *together* the pleasure of doing good,—they find, at least, one green spot of repose in the desert of life, where they may cull some fruits of paradise, and draw refreshment from streams that flow from the river of God. They feel that they are fellow-pilgrims in the same wilderness of cares and sorrows, and while they look to that country to which they are all hastening, while they tread in the footsteps of *Him who went about doing good*, how quickly do their differences of opinion soften; the lines of sectarian division melt away; and even political jealousies and animosities retire into the shades of forgetfulness.

Yes, my hearers, godliness hath the promise of this life, as well as of that which is to come. The spirit of Christian benevolence, is the only one which will change completely, the aspect of human affairs. It has already begun to knit together the affections, not only of towns and villages, but of numerous sects throughout the world, and seems to be preparing to embrace within its influence, even states and kingdoms. On its hallowed ground, a respite is given to political and religious warfare; men lay down the weapons of

contention, and cherish, for a season at least, the divine temper of peace on earth, and good-will toward men.

Every charitable effort, conducted upon Christian principles, and with a dependence on the supreme Head of the church, forms a part of the great system of doing good, and looks forward to that delightful day, when the earth shall be filled with *righteousness, and peace, and joy in the Holy Ghost.*

While, therefore, my hearers, I would endeavor to excite an interest in your hearts in behalf of our infant establishment, by portraying its advantages, and addressing to you motives of encouragement with regard to its future progress, drawn from topics of a more personal and local kind, permit me to place before you the purest and noblest motive of all, in this, and in every charitable exertion—*the tendency it will have to promote the welfare of the Redeemer's kingdom.*

It was the future advent of this kingdom which filled the heart of the prophet with rapture, when he wrote the chapter which has been read in our hearing. Do we participate, in any degree, of *his* spirit? Do our efforts for doing good, however humble may be their sphere of influence, proceed from a wish that *thus* we may be made the instruments of advancing that happy period, when *the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession*; when, through the influence of his gospel, and the efficacy of his grace, “the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose;” when “the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

It is Jesus Christ whom we are *thus* bound to love, to imitate, and to obey. We are stewards, but of *his* bounty: we are laborers in *his* vineyard. *Whatever* we do, should be done in *his* name. For it is by this *test*, that all our efforts to do good will be tried at the great day of his dread and awful retribution. Let us not fail then to make a suitable improvement of this occasion, by inquiring, whether our benevolence toward men, springs from love toward the Saviour of our souls; whether our humanity is something more than the offspring of mere *sympathetic tenderness*; for it is a truth which rests on the authority of our final Judge, that, without the principle of divine love within our breasts, we may bestow *all our goods to feed the poor, we may give our very bodies to be burned*, and yet by all this be profited nothing.

While we seek, therefore, to soothe the distresses and dispel the ignorance of the unfortunate objects of our regard; while we would unfold to them the wonders of that religion, in which we profess to believe, and set before them the love of that Saviour, on whom all our hopes rest; let us be grateful to God for the very superior advantages which *we* enjoy; consider how imperfectly we improve them; be mindful, that after all we do, we are but unprofitable servants; and thus, feeling the necessity of our continual reliance

upon Jesus Christ, trust alone to *his righteousness* for acceptance with God. That this may be the sure foundation, to each one of us, of peace in this world, and of happiness in the next, may God of his mercy grant. AMEN.

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 THE FOLLOWING HYMNS, COMPOSED FOR THE OCCASION, MADE A PART OF THE  
 RELIGIOUS EXERCISES OF THE EVENING.

HYMN FIRST. ISAIAH, 35th Chap.

The wild and solitary place  
 Where lonely silence frown'd,  
 Awakes to verdure, light and grace,  
 With sudden beauty crown'd.

Through the long waste, neglected soil,  
 A stream of mercy flows,  
 And bids its thirsty desert smile,  
 And blossom as the rose.

Ye feeble hands your strength renew ;  
 Ye doubtful hearts believe ;  
 Unclose your eyes, ye blind, and view ;  
 Ye sad, no longer grieve.

Behold ! the deafen'd ear has caught  
 Salvation's raptur'd sound ;  
 Praise to the speechless lip is taught,  
 The helpless lost are found.

Say then, with joyful voice aloud,  
 Jehovah's work we see,  
 He hath his way within the cloud,  
 His footsteps on the sea.

But righteous is he to perform,  
 His word is truth indeed ;  
 And 'mid the sunshine or the storm,  
 His purposes proceed.

HYMN SECOND.

White in this glad, inspiring hour,  
 We praise Almighty grace and power,  
 While strains of grateful music rise,  
 E'en with their tone remembrance sighs.

He, who implor'd with zeal divine,  
 A blessing on this great design,  
 Now sleeps in dust ; and sad we bend  
 To mourn the pastor and the friend.

Yet, oh ! if angels cloth'd in light,  
 E'er hover round this vale of night ;  
 If mortal wanderings ever prove  
 Their watchful glance of guardian love ;

Perchance, he views his earthly home,  
 This lonely flock, this holy dome,  
 And while our humble prayers arise,  
 Aids with his harp the sacrifice.

But who can speak his boundless joys,  
 When those who heard their Shepherd's voice,  
 Shall meet him in a world of rest,  
 And join the spirits of the blest.

## HYMN THIRD.

Ye happy, rescued throng,  
 Escap'd from gathering night,  
 Who mourn'd in darkness long,  
 While all around was light,  
     As through the cloud  
     The day-star gleams,  
     Oh ! love the hand  
     That gave its beams.

And ye whose soften'd souls  
 Each generous feeling prove,  
 Whose prayers and labors aid  
 This ministry of love ;  
     Jehovah's name  
     Conspire to raise ;  
     His was the work,  
     Be his the praise.

## A DISCOURSE

DELIVERED AT THE DEDICATION OF THE AMERICAN ASYLUM, FOR THE  
EDUCATION OF DEAF AND DUMB PERSONS, MAY 22, 1821.

BY REV. THOMAS H. GALLAUDET.

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“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”
2d Corinthians, 5th chapter, 1st verse.

THE faith of Paul in the promises of God, was an anchor to his soul, both sure and steadfast, amid all the sorrows and troubles of life. Experience had taught him not to look to human aid for support, nor to seek repose in earthly comforts; for both, he well knew, like the temporary shelter of a house, might fall beneath the arm of violence, or crumble into ruin from the natural progress of decay. He felt himself a stranger and a pilgrim on the earth; his home was in heaven, rendered sure to him by the declaration of his divine master, “in my father’s house are many mansions, if it were not so, I would have told you, I go to prepare a place for you.” To this final rest from all suffering and sin, Paul looked forward with such delightful anticipation, that even his affliction appeared but light and momentary, and he considered it as working out for him a far more exceeding and eternal weight of glory. The faith which enabled him to do this, he thus describes: “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

By the expression, “earthly house of this tabernacle,” I apprehend the apostle intended something more than the mere human body, and referred rather to our residence in this world, which from its transitoriness and uncertainty, might well be compared to a tabernacle or tent, and thus be fitly contrasted with the permanency and stability of the heavenly state. Thus you see what was the true source of the apostle’s consolation under affliction and of the zeal and hope which animated him in the midst of his trials; he regarded things temporal, as he would the accommodations of a house, which, with all its conveniencies and comforts, is nevertheless destined to inevitable dissolution; he fixed his affections on things eternal, on his home in the heavens, on that building of God, whose foundation is sure, whose walls are imperishable, and the beauty, order, and magnificence of which, infinitely surpass all our conceptions. These sentiments of the apostle, and the spirit which dictated them, seem to me, my brethren, peculiarly suitable for us to imbibe on the present occasion. We see before us a little group of our fellow-be-

ings, who are called in the mysterious providence of God to endure affliction. This affliction may become comparatively light to them, and, as it were, enduring but a moment, could it be made instrumental of working out for them a far more exceeding and eternal weight of glory. They are just introduced into an earthly house well calculated for their accommodation: but it becomes both them and all of us, who feel interested in their welfare, to keep constantly in mind, that this goodly edifice with its various sources of instruction and improvement, is one of the things, which though seen perhaps with grateful satisfaction is still temporal, the worldly advantages of which may prove uncertain and must be transitory, and at which, therefore, we ought not to look with any sense of a strong and undue attachment, but rather, raise the eye of our faith, and persuade these sufferers to do so likewise, to a better home, to that building of God, the house not made with hands, eternal in the heavens. When I say that the worldly advantages of this Asylum may prove uncertain, do not understand me as wishing to disparage their true importance and value. To do this would be alike unwise and ungrateful. It would be unwise; for godliness hath the promise of this life as well as of that which is to come, and it is only a misguided enthusiasm which can aim to prepare youth for a better world, without, at the same time, training them up to a faithful discharge of all their duties in this. It would be ungrateful; for every creature of God is good, and nothing to be refused if it be received with thanksgiving; and we might as well close our eyes upon the budding beauties of the season, which the kind Author of Nature is now unfolding to our view, as to shut our hearts against that general aspect of convenience, and that prospect of future comfort to the deaf and dumb, which the same Giver of every good and perfect gift, deigns to shed over the establishment which we wish this day to dedicate to Him who has thus far fostered and protected it. But the brightest hopes of spring sometimes fall before an untimely frost, and human establishments of the fairest promise, have often been so perverted from their original design, as to become the nurseries of error, or so conducted in their progress, as to promote the views of personal interest; or so decked out with the pomp and circumstance of greatness, as to serve rather for the ornaments with which ambition would love to decorate itself, than as the plain and useful instruments which the hand of unostentatious charity would employ to dispense her simple and substantial benefits to the suffering objects of her care. Believe me, these are the rocks on which this institution may be shipwrecked. Its very prosperity should serve as the beacon of its danger.

Many of you, my brethren, recollect when your interest for the deaf and dumb was first excited by a single individual of their number, thus afflicted, as it were, by Providence, for the very purpose of turning her calamity into the source of blessings upon her fellow-sufferers;—and now, when about six years only have elapsed, since she was regarded as almost a solitary instance of this calamity among us, I see her in the midst of a considerable circle of those whom she was destined to relieve, many of whom, with herself, have already completed the fourth year of their education, while they this day are

assembled in their own house, reared by the charities of individuals and the munificence of both state and national bounty, with means of comfort and instruction, far surpassing the most sanguine hopes that were indulged by the friends of the Asylum at its commencement. My brethren, such unexampled prosperity is dangerous, and those to whom the guardianship of this institution is entrusted, will do well to watch against its insinuating effects.

Man, whether in his collective or individual capacity, is a fallen and degenerate being. He is always prone to look at the things which are seen and are temporal, and to neglect those which are not seen and are eternal. And this explains a most singular problem of human nature. You will find individuals whose hearts overflow with all the charities of life—kind, gentle, amiable, honorable—willing to practice almost any self-denial and to expend almost any bounty, in the furthering of plans for the relief of the temporal distress of their fellow-men. And they will erect the most princely establishments to furnish the sickness of poverty with a couch of ease, and to afford the wandering stranger a home, and to soothe the sorrows of the widow and supply the wants of the fatherless, and to control or mitigate the worst of all human evils, the maddening diseases of the mind; and yet they can do all this and think nothing of the souls of these sufferers, make little or no provision for their spiritual necessities; and while every thing is done to render the earthly house of their tabernacle convenient and comfortable, they are not warned that they must soon leave it; they are not urged to secure a residence in a better home, “in the building of God, the house not made with hands, eternal in the heavens.” In saying this, far be it from me to decry the offices of humanity; but why not blend these offices with the nobler charity which the gospel inspires. While men will lavish all the skill and experience that their bounty can procure to heal the diseases of the body, why perform only half the cure, why leave the patient to languish under a more dreadful malady, the corruption of a depraved heart; why not take advantage of the composure and self-reflection, which his very hour of bodily suffering brings with it, to soothe the pangs of his conscience, to allay the torments of remorse, to ease him from the burden of sin, to refresh his parched soul with the well-spring of eternal life, to point him to that physician in whose gift is immortal health and vigor. My brethren, look at this fact—it is to be found on the pages of all the histories of mere philanthropy; and shows the danger to which all establishments of benevolence are exposed. Forgive me, then, for dwelling on this perhaps unwelcome topic. But I do feel that the solemnities of this day, if they have any meaning, call upon all who are interested in the welfare of the establishment, to keep steadily in view its simple, original design, that of making it the gate to heaven, for these poor lambs of the flock; for, without such means of instruction, they must continue to sit in darkness, and in the region of the shadow of death, ignorant of the immortality of their souls, of their accountability to God, of their future state of being, of the destinies which await them, of the corruption of their own hearts, of the necessity of repentance toward God, and of

faith in the Lord Jesus Christ, and of the influence of that Holy Comforter, which can alone renew them in the temper of their minds and prepare them for the inheritance which is incorruptible, undefiled, and that fadeth not away.

Besides, by thus making the spiritual benefits of the institution paramount to all others, its temporal advantages will be best secured. For the former afford the surest foundation of the latter. If it is thus devoted to the cause of Christ and to the building up of his kingdom among the deaf and dumb, such a feeling of dependence on God, of accountability to him, and of reliance on his providential support, will be produced among those who manage its concerns, as to give the most consistency, energy and success to all their measures and operations for its welfare. It will then be placed, if I may so speak, under the more immediate protection of the Saviour, it becomes entitled to His covenant promises, it forms a department of His vast and increasing empire in this lower world, and He stands pledged to overshadow it with the arm of His mighty and irresistible protection.

Again, by devoting this institution to the cause of Christ, the moral influence of the truths of the gospel will have an important and salutary effect even upon its purely intellectual and temporal departments, and the government of the pupils. Truth is often said to be omnipotent. It is the instrument which the Father of spirits employs to enlighten the minds and purify the hearts of His intelligent creatures. But truth is one, and there is probably a real connexion between all kinds of truth, both human and divine; for the Author of those operations of nature which furnish the data from which physical truths are derived, and of those dispensations of providence and grace from which moral and religious truths are derived, is one and the same Almighty Being, directing and controlling the vast movements of His power, and the mysterious processes of His wisdom, and the inflexible dispensations of His justice, and the engaging displays of His goodness, upon one harmonious plan, all tending to one result, the brightest illustration of His glory, and the best good of all who love and serve him. Now in this plan, moral truth holds a higher rank than intellectual, and has a nobler influence on the mind; and I apprehend that the youth whose understanding is early opened to the reception and influence of the truths of the gospel in all their beauty and simplicity, will make the fairest and most rapid progress, even in his attainment of merely human knowledge. Sin darkens the understanding as well as debases the heart. Had man remained in his primeval state of innocence, probably much of that very obscurity which attends the researches that philosophy has been attempting to make, for ages, in the discovery of physical truth, and which has been attributed simply to the limited powers of the human faculties, in this imperfect state of being, would never have existed, and much that now appears mysterious, would then have been clear. But there is a view of this subject somewhat more practical, which gives it, if not a more elevated, at least, a more heart-felt interest. How much of the successful education of youth in any department of knowledge depends upon the docility

of the pupil, and on the influence which the instructor has over him. How is this docility best to be cultivated? How is this influence to be maintained so as to combine respect with love? No precepts like those of the gospel diffuse over the opening character that tender ingenuousness of feeling which is so lovely in youth: it is like the dew of heaven, whose mild lustre sheds a fresher charm over the budding flower, refreshes its infancy, and nurtures its growth into all the fullness of its maturer beauties. The faculties of the child expand in their most desirable form, nay its very acquisitions of knowledge are most rapid, when the affections of its heart are properly cultivated, and they cannot be so without making use of the doctrines, and precepts, and example of that Saviour who was the friend of the young and helpless. Education, could it be conducted upon strictly gospel principles, would soon prove by actual experiment, that the influence of the religion of Jesus Christ, in fact elevates and ennobles all the powers of the understanding, while it purifies and hallows all the affections of the heart. And, in the same way, it would not be difficult to show, that if it is to be one of the leading objects of this institution to form its pupils to those habits of useful employment which will qualify them to contribute to their own future support, and to prepare them to sustain the various relations, and discharge the various duties of life, with credit to themselves and comfort to their friends, that this is best to be accomplished, by leading them to seek first, the kingdom of God and His righteousness, and then all these things shall be added unto them. I have been led to these reflections, my brethren, from considering what appeared to me to be the real nature of the occasion which has brought us together. It is to dedicate this Asylum to Almighty God. It is not simply to consecrate this building, or any particular part of it, to the services and ceremonies of religious worship, although we indulge the hope that this will form an important feature of the establishment, and give the pupils the opportunity of enjoying this privilege in a manner adapted to their peculiar situation. But we rather assemble here to dedicate the whole institution, in all its departments, and with all its benefits, to the service and honor of Him who has so kindly reared and cherished it, and to invoke His blessing and protection upon it.

On such an occasion, so solemn and so interesting, it is becoming, it is safe, nay we are under the strongest obligations, to surrender this whole institution into the hands of Him, who retains a property in every gift which He bestows upon us, and under whose direction, and by the guidance of whose precepts, we can best secure and enjoy all our blessings. Hence I have endeavored in this discourse to show, that it is both the duty and interest of those to whom the guardianship of this Asylum is entrusted, to keep its original and leading design steadily in view, to make the religious welfare of the pupils its great object, and to conduct all its other departments, not upon worldly or merely humane principles, but under the wholesome laws and maxims of the gospel of our Saviour. Let us, then, my brethren, all of us who expect to be engaged in its affairs, or who are interested in its pros-

perity, now, in the presence of Almighty God, and with a humble reliance on His aid, proceed to dedicate this Asylum, in all its departments, and with all its interests and concerns, to the service of the Father of mercies, to the honor of the Redeemer's name, to the grace of the Holy Spirit, the Comforter, invoking the continuance of the divine blessing upon it, that it may prove a rich, a lasting, an eternal benefit to the suffering objects of its care.

Thus built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, it will be established upon the rock of ages : and when these walls which the hands of man have erected, shall have mouldered into ruin : when nothing but the winds of heaven shall sigh in melancholy murmur through the desolation of these goodly scenes which surround and embellish it ; when the last memorials of its founders and patrons and friends, the lonely tombstones of their grass-grown graves, shall have crumbled into dust and ceased to preserve even their very names from oblivion : when its present and future inhabitants, the cherished objects of its care, shall have left, one after another, this earthly house of their tabernacle ; we will indulge the delightful hope, that it will have proved to each of them, the preparatory entrance, the outer court, of the building of God, the house not made with hands, eternal in the heavens. And that this may prove the happy lot both of them, and of all who now surround them and show this interest in their welfare, may God of his infinite mercy grant. AMEN.

DEDICATORY PRAYER.

FATHER of mercies, and God of all grace and consolation, enable us, at this time, to raise unto thee the united desires of our hearts, in behalf of those whose necessities thou hast not forgotten, and whom thou hast visited, in their calamity, with the kindest tokens of thy regard. We would reverently admire the overflowing abundance of thy bounty, and the countless ways in which thou dispensest thy gifts to the sinful and suffering children of men. We thank thee, for all that thou hast done, both in this and other parts of the world, to succor those who are deaf and dumb, and we do beseech thee to bless them, and the institutions which cherish them, with the kindness of thy paternal care, with the light of thy gospel, and with the dew of thy grace. Especially would we acknowledge, with humble and devout gratitude, all the manifestations of thy goodness toward the Asylum established in this place. By the wonderful workings of thy providence, thou didst direct the attention of the benevolent to these children of suffering ; thou didst prepare and open the way for their relief ; thou didst move the hand of charity to supply their wants ; thou didst provide the means of their instruction ; thou didst touch the hearts of the wise and honorable, and the rulers of the land, with compassion toward them ; and, now, to crown all thy other gifts, thou hast gathered them, as it were, beneath the shadow of thy wings, into this their own dwelling, in which, we humbly hope, both they and many of their fellow-sufferers, will be made partakers of still greater

and richer blessings. In all these things, we desire, O God, to see, to acknowledge, and to adore the hand of *thy* power, and the riches of *thy* bounty. "Not unto us, O Lord! not unto us, but unto thy name, be all the praise and all the glory." And, now, O Lord! what shall we render unto thee for all these thy benefits. We can only give back to thee what thou hast already given. Wilt thou, then, enable us, by the aid of thy Holy Spirit, through the intercession of thy Son, and with faith in him, at this time, most solemnly to dedicate this Asylum to thyself.

Almighty and most merciful God, in behalf of those whom thou hast called, in thy providence, to direct and govern the concerns of this Asylum, we do now dedicate this whole institution to thee; to thee, in all its departments of intellectual, moral, and religious instruction; to thee, in all its privileges of worship, prayer, and praise; to thee, in all its domestic regulations, and various means of comfort and usefulness; to thee, with all its benefits, both spiritual and temporal,—beseeching thee to accept the offering, and to make it subservient to the promotion of thy glory, to the honor of thy Son Jesus Christ, and to the building up of his kingdom in the hearts of all who have been, who now are, or who may be, the objects of its care. O! Thou Father of mercies, take now, we beseech thee, this Asylum, with all its interests under thy future protection. Defend it from every danger by thy Almighty arm. Give it all salutary favor in the sight of our fellow-men. Excite the prayers of thy own children in its behalf. Shed down upon all who are intrusted with the direction and management of its concerns, in their several stations, and in the discharge of their respective duties, a spirit of wisdom and prudence, of patience and kindness, of fidelity and industry: so that all things being conducted in thy fear, may meet with thy blessing, and result both in the temporal and spiritual good of those who resort hither for instruction. May the pupils ever be taught the truths of thy gospel, in all their affecting simplicity and force. May the friend of the wretched, the Saviour of sinners, the Son of thy love, here abundantly display the riches of his grace, in gathering these lambs of the flock into his own fold, and in making them meet for an entrance into the spiritual land of promise, the Canaan of eternal rest.

We would also remember before thee, O thou hope of the afflicted! the many deaf and dumb in this and other lands, who are still enveloped in the midnight of intellectual and moral darkness: we beseech thee, in thine abundant goodness, to make provision for their relief, and to cause, that while the consolations of thy gospel are extending to almost every corner of the earth, these helpless may not be forgotten by their fellow-men.

In imploring these blessings, Almighty God, we humbly confess, that we are most unworthy to receive them. For we are sinners in thy sight, and if thou shouldst be strict to mark our iniquities, we could not stand before thee;—we would look to Jesus Christ alone and to his righteousness, for acceptance with thee. O! for his sake, wilt thou hear us, and grant us an answer of peace. And to the Father, to the Son and to the Holy Spirit, be rendered everlasting praises. AMEN.

A SERMON

ON THE DUTY AND ADVANTAGES OF AFFORDING INSTRUCTION TO THE
DEAF AND DUMB.

BY REV. THOMAS H. GALLAUDET.

“But, as it is written, to whom he was not spoken of they shall see; and they that have not heard, shall understand.” Romans xv. 21.

PROPHECY inspires the Christian with courage in the cause of his Divine Master. Its accomplishment assures him that the Lord is on his side.

The former is like the dawning of an effulgent morn on the eye of the indefatigable traveler, cheering him with the promise of alacrity and vigor on his way. The latter is the full-orbed splendor of the noonday sun, illuminating the region he has left, and yielding him a bright retrospect of the course which has thus far brought him so successfully on his pilgrimage. Such a resolution animated, such a hope gladdened, the breast of Paul, the faithful, the intrepid servant of Jesus Christ. He was sent to preach to the Gentiles. He took courage from the declarations of prophecy. He witnessed its accomplishment; and this furnished him with abundant support and consolation in his laborious and perilous service.

“For I will not dare to speak,” says he, “of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed. . . . Yea, so have I strived to preach, not where Christ was named, lest I should build upon another man’s foundation: But, as it is written, to whom he was not spoken of, they shall see; and they that have not heard, shall understand.”

While contemplating this generous ardor of the apostle, let us consider his example most worthy of the imitation of us all. And would to God, my brethren, that his spirit were transfused into the breasts of all the disciples of Jesus Christ; for never, perhaps, in any period of the history of the Church, has she stretched forth her hands, with more eagerness of supplication, for

This Sermon was published at Concord, N. H., with the following prefatory note.

NOTE.—The following SERMON was delivered at Burlington and Montpelier, Vermont; Portland, Maine; and Concord, New-Hampshire; during an excursion of the author, the object of which was, not to solicit pecuniary contributions, but to excite in the public mind a deeper interest than has hitherto been felt for the DEAF AND DUMB;—and is now published at the request of the governor of Maine, and other gentlemen in Portland and Concord. Whatever may be derived from the sale of the Sermon, after defraying the expense of publication, will be applied to the support of indigent pupils, at the Asylum, from the states in which copies of the Sermon may be sold.

the undaunted and vigorous exertions, in her behalf, of all who delight in her prosperity.

Now her walls begin to rise, and her towers to lift their heads toward heaven; for many have come up to her help. Let not our hands refuse their labor in so glorious a work; for soon she shall shine forth in all the strength and splendor of the New Jerusalem, becoming the joy and the praise of the whole earth.

Paul toiled for her prosperity. The Gentiles arrested his attention and shared his labors. And his labors derived fresh vigor from the declarations and accomplishment of prophecy.

If we, my brethren, have the spirit of Paul, the *heathen* of our day will not be neglected by us; and *prophecy* will become to us, also, an abundant source of encouragement, that we shall not spend our strength among them for naught. These two simple truths form the whole plan of my discourse.

But who are the heathen? My heart sinks within me while giving the reply. Millions, millions of your fellow-men. Europe, Asia, Africa and America contain a melancholy host of immortal souls who are still enveloped with the midnight gloom of ignorance and superstition.

They who adore the idol which their own hands have formed; who worship the orbs of heaven; who sacrifice their own flesh to a vindictive deity; who bathe in the stream, or who pass through the fire, to purify themselves from sin; who hope to gain paradise by practicing the most cruel bodily austerities; who bid the widow burn on the funeral pile of her deceased husband, while her own offspring lights its flames; who sing their profane incantations, and revel in brutish madness during their nightly orgies, at the instigation of some miserable wretch, claiming the name of wizard or magician; who never heard of that name, the only one given under heaven by which man can be saved. These are some of the heathen.

Who are the heathen? I direct your observation nearer home. I point you to thousands within your own country, and villages, and towns, and cities, who have grown up, in this favored land, without any correct knowledge of the God who made them; of the Saviour who died to redeem all who trust in Him; of the Spirit which is given to sanctify the heart; of the Book of Eternal Life, which unfolds to us all that can alarm our fears or animate our hopes with regard to a future-world. These are some of the heathen.

But are there still other heathen? Yes, my brethren, and I present them to the eye of your pity, an interesting, an affecting group of your fellow-men;—of those who are bone of your bone and flesh of your flesh; who live encircled with all that can render life desirable; in the midst of society, of knowledge, of the arts, of the sciences, of a free and happy government, of a widely preached gospel; and yet who know nothing of all these blessings; who regard them with amazement and a trembling concern; who are lost in one perpetual gaze of wonder at the thousand mysteries which surround them; who consider many of our most simple customs as perplexing enigmas; who often make the most absurd conjectures respecting the weighty transac-

tions of civil society, or the august and solemn rites and ceremonies of religion; who propose a thousand inquiries which cannot be answered, and pant for a deliverance which has not yet been afforded them.

These are some of the heathen;—long-neglected heathen;—the poor deaf and dumb, whose sad necessities have been forgotten, while scarce a corner of the world has not been searched to find those who are yet ignorant of Jesus Christ.

Has the tear of pity bedewed your cheek, while perusing the terrific history of Juggernaut, rolling, with infernal pomp, his blood-stained car over the expiring victims of a superstition which surpasses all others in its impure and cruel rites? Do you sympathize with the missionary who has taken his life in his hand and has gone to fight the battles of the cross against these powers of darkness? Do you contribute your alms, and offer up your prayers, for the success of the enterprise in which he has embarked?

Do you greet with the smile of welcome, and the kindest offices of friendship, the savage islanders whom providence has cast upon our shores? Do you provide for their wants, and dispel, by the beams of gospel truth, the thick darkness which has, heretofore, shrouded their understandings? Do you make them acquainted with the name of Jesus, and open to them the prospect, through His merits, of a bright and happy immortality?

May the Lord reward you abundantly for these labors of love. Prosecute with still more ardor such efforts in the cause of Christ. Fan this missionary flame, until it shall burn in every Christian breast, and warm and invigorate the thousands whose bosoms glow with united zeal to diffuse the "light of the knowledge of the glory of God, as it shines in the face of Jesus Christ," to those who still sit in the vast and remote regions of the shadow of death.

Far be it from my purpose to divert your charities from so noble an object. Palsied be the hand that attempts to build up one part of the walls of the spiritual Jerusalem by prostrating another in ruins. I would not draw forth your sympathy in behalf of one project of benevolence by decrying others. I will not impeach the sincerity of your exertions to enlarge the extent of the Redeemer's kingdom throughout the world, by telling you that charity begins at home; that we have heathen enough in our own land; that we had better give the gospel to our own countrymen, before we exhaust our resources upon those whom an ocean divides from us.

No, my brethren, I hold a very different language. I only put in a claim for *one portion* of the heathen. I only ask that the same stream of a diffusive benevolence, which, fed by a thousand springs of private liberality, is rolling its mighty and fertilizing tide over the dreary deserts of ignorance and superstition and sin that lie in the *other* hemisphere, may afford one small rivulet to refresh and cheer a little barren spot in our *native land*, which has hitherto lain forgotten, thirsty, desolate. I only crave a cup of consolation, for the deaf and dumb, from the same fountain at which the Hindoo, the African, and the savage are beginning to draw the water of eternal life.

Do you inquire if the deaf and dumb truly deserve to be ranked among the heathen? With regard to their vices they surely do not; for a kind Providence, who always tempers the wind to the shorn lambs of the flock, has given to the condition of these unfortunates many benefits. Possessing indeed the general traits of our common fallen nature, and subject to the same irregular propensities and desires which mark the depraved character of man, they have, nevertheless, been defended, by the very imprisonment of their minds, against much of the contagion of bad example; against the scandal, the abuse, the falsehood, the profanity, and the blasphemy, which their ears cannot hear, nor their tongues utter. Cruel is that hand which would lead them into the paths of sin; base, beyond description, that wretch who would seduce them, by his guileful arts, into the haunts of guilt and ruin. Thus, they have been kept, by the restraining grace of God, from much of the evil that is in the world.

Yet they need the same grace, as all of us need it, to enlighten the dark places of their understandings, and to mould their hearts into a conformity to the divine image; they require too an interest in that Saviour who was lifted up, that he might draw all men unto Him.

I tread not upon dangerous ground, when I lay down this position; that if it is our duty to instil divine truth into the minds of children as soon as they are able to receive it; if we are bound by the injunction of Christ to convey the glad news of salvation to every creature under heaven; then we fail to obey this injunction, if we neglect to make His name known to the poor deaf and dumb.

I have said that they are heathen. Truly they are so as it regards their knowledge of religious truth. The experience of more than seven years' familiar acquaintance with some of the most intelligent among them, has fully satisfied my mind, that, without instruction, they must inevitably remain ignorant of the most simple truths, even of what is termed natural religion, and of all those doctrines of revealed religion, which must be the foundation of our hopes with regard to our eternal destiny.

I have seen the affecting spectacle of an immortal spirit, exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species; inhabiting a body arrived to its age of full and blooming maturity; speaking through an eye, whose piercing lustre beamed with intelligence and sparkled with joy at the acquisition of a single new idea:—I have seen such a spirit, oh! it was a melancholy sight, earnestly contemplate

——“the boundless store

Of charms which Nature to her votary yields;
The warbling woodland; the resounding shore;
The pomp of groves and garniture of fields;
All that the genial ray of morning gilds;
And all that echoes to the song of even;
All that the mountain's sheltering bosom shields;
And all the dread magnificence of heaven;”

—while such an amphitheatre of beauty, and order, and splendor, raised not in this mind which viewed it the notion of an Almighty Hand that formed and sustained the whole.

I have asked such an one, after a few glimmerings of truth had begun to dissipate the mental darkness in which it had been shrouded, what were its meditations at the sight of a friend on whom death had laid his icy hand, and whom the grave was about to receive into its cold and silent mansion. “I thought I saw,” was the reply, “the termination of being; the destruction of all that constituted man. I had no notion of any existence beyond the grave. I knew not that there was a God who created and governs the world. I felt no accountability to Him. My whole soul was engrossed with the gratification of my sensual appetites; with the decorations of dress; the amusement of pleasure; or the anticipations of accumulating wealth, and living in gayety and splendor.”

I have seen, it was a vision of delight, the same spirit, when it first received the notion of the Great Creator of the universe. I dare not attempt to describe its emotions, at such an interesting moment. For I believe, my brethren, it is impossible for us, who have grown up in the midst of a Christian people, and who were taught in our tenderest years the being and attributes of God, to form any just estimate of the astonishment, the awe, and the delight, which the first conception of an invisible, immaterial, omnipotent, omniscient, and infinitely wise, just, benevolent and holy Being, is calculated to inspire, when it breaks in upon a mind, that in the range of all its former thoughts, had never once conjectured that there was a Maker of this visible creation.

With what mingled emotions of wonder and rapture must the bosom of Columbus have been agitated, when the new hemisphere burst upon his view; opening to his imagination its boundless stores of beauty, wealth, and plenty. And yet how does such an event, magnificent and sublime, indeed, compared with all sublunary affairs, dwindle into insignificance, when contrasted with the first conception that an immortal mind is led to form, not of a new world,—but of the God who created all worlds.

I have seen the same spirit agitated with fearful solicitude at the prospect of meeting that God, at whose bar it was taught, we must all appear;—and anxiously inquiring what must be done to secure the favor of so pure and holy an Intelligence.

I have seen the same spirit bowed beneath a sense of sin, and casting itself upon the mercy of God through a Redeemer whose character and offices it had just begun to understand. And I have seen it, as I fondly trust, consoled and soothed and gladdened with the hope of an interest in Jesus Christ, and of being made meet for the inheritance of the saints in light.

A little while ago this immortal mind had its vision bounded by the narrow circle of temporal objects: *now*, its ken embraces the vast extent of its immortal existence, with all the momentous realities of that unseen world whither it is hastening.—*Then*, oh! what a degradation! it was kindred to

the beasts of the field: *now*, what an exaltation! we hope that it is allied to the spirits of the just made perfect; that it is elevated to communion with its God!

And now, my brethren, will you deem my plea too urgent, when I call upon you to imitate the example of the apostle of the Gentiles; when I solicit your sympathy for those who as truly sit in darkness and in the region of the shadow of death, as *those* did among whom Paul labored; or as those *heathen* of the present day, to whom missionaries and Bibles are sent? For the moral waste-ground is alike desolate, whether it lies beneath an Asiatic or African sun, or whether it is found near at home, sadly contrasted with the gospel verdure which surrounds it.

Paul was constrained to preach to those among whom *Christ had not been named*. Oh! aid us, then, while we long to make the same name precious to the deaf and dumb.

Is encouragement needed in so generous a work? Let me present to your view the same sources of support which animated the efforts of the apostle,—I mean the encouragement of prophecy.

“But, as it is written, to whom he was not spoken of they *shall* see; and they that have not heard *shall* understand.”

The fullness of prophecy stamps it with the character of divinity. Stretching, as it does, through a long line of events, and embracing, within its scope, not only the immediate transaction to which it more directly referred, but those remote occurrences which are unfolded in the progress of God's providential dispensations: it eludes in its development the keenest conjectures of the mortal who ventures too rashly to explore all its secret premonitions; while in its wonderful accomplishments, so obvious and striking when they have actually taken place, it demonstrates that it could not have sprung from any other source than the Omniscient Mind.

Thus many of the psalms which alluded more immediately to the mighty monarch who penned them and his illustrious son, have been seen to have a more important reference to One mightier than David, and more illustrious than Solomon.

Thus our Saviour's woful denunciation of ruin against the magnificent city which witnessed His ministry, and sufferings, and death, bears also, with portentous presage, upon the goody structure of the whole visible creation, whose final catastrophe is to be more terrible than the awful overthrow of Jerusalem.

And thus, we may suppose, the same prophecy which Paul took up as the support of his labors among the Gentiles, looked forward to events which are now passing before our eyes: and which are yet to pass, until all the inspired predictions shall have received their full and glorious accomplishment. For, if Isaiah, from whose writings the words of my text were originally taken, had spread before his illuminated vision the Gentiles of Paul's time, why may we not reasonably conclude that, the Gentiles, the *heathen* of our day, were also

included in his cheering predictions? And as a portion of these heathen, is it too bold an inference to suppose that he alluded to the deaf and dumb?

“But, as it is written, to whom he was not *spoken of*, they shall see, and they that have not *heard* shall understand.”

I wish, therefore, my brethren, while pleading the cause of the deaf and dumb, to call forth your charity in their behalf from the most exalted and encouraging of all motives;—that in aiding them you are but carrying into effect the will of God; that you are co-operating with him; and that He is pledged to crown your labor with success, inasmuch as His own prophecy cannot otherwise receive its accomplishment.

And it is *already* receiving its accomplishment. I do not exaggerate the truth, when I say, that they already begin to see, to whom he was not spoken of; that they somewhat understand, who have not heard. For it is a most singular trait of the language of gestures and signs, that it is sufficiently significant and copious to admit of an application even to the most abstract, intellectual, moral and religious truth. On this point I was once myself skeptical; but doubt has yielded to actual observation of the fact; and incredulity can no longer urge its scruples among those who have become familiar with the deaf and dumb. Were the occasion a proper one, I should not deem it a difficult task to satisfy you, upon the acknowledged principles of the philosophy of the human mind, that there is no more intrinsic or necessary connection between *ideas of whatever kind*, and *audible or written language*, than between the same ideas, and the *language of signs and gestures*; and that the latter has even one advantage over the former, inasmuch as it possesses a power of analogical and symbolical description which can never belong to any combination of purely *arbitrary* sounds and letters. But I choose the rather to place it on the more safe and palpable ground of observation, and of fact. No one who has conversed with the intelligent laborer* in this novel department of education, himself born deaf and dumb; no one who has witnessed the almost magical facility with which he conveys, by his own expressive language of signs, truths the most difficult and abstract, to his companions in misfortune; no one who has observed the ingenious, and often subtle inquiries which they are prompt to make on the various subjects which have been communicated to their minds; can withhold his assent from the acknowledgment of the position, that all important, intellectual and religious truth may be taught them by the language of signs, and even before they are capable of reading and understanding ours.

Do not suggest then, my brethren, that I call you to lavish your efforts upon a fruitless and unpromising soil. It has long indeed been overrun with the thorns and briers of ignorance; but help us to plant and to water, and

* Mr. Laurent Clerc, a native of France; a distinguished pupil of the Abbe Sicard, and for many years an assistant in the school of his illustrious master at Paris, and now one of the instructors in the Asylum at Hartford.

under the blessing of Him who giveth the increase, it shall become like the garden of God, and put forth blossoms, and bear fruit, which may yet flourish with immortal beauty in the paradise above.

And while we would thus endeavor to prepare the deaf and dumb for a better world, we will not neglect the means of making them happy and useful in the present life. How many of their hours are now consumed by a torpid indolence, and vacuity of thought! How cheerless is their perpetual solitude! How are they shorn off from the fellowship of man! How ignorant are they of many of the common transactions of life! How unable are they to rank even with the most illiterate of their fellow-men! How inaccessible to them are all the stores of knowledge and comfort which books contain! How great a burden do they often prove to their parents and friends! How apt are they to be regarded by the passing glance of curiosity as little elevated above the idiot or the beast of the field!

We would soothe and cheer these lonely, forsaken, and hapless beings. We would give them the enjoyment which active industry always affords. We would teach their judgment to distinguish, their imagination to portray, and their memory to retain, the various objects which the boundless stores of human and divine knowledge present to their view. We would make some of them capable of engaging in useful mechanical employments; others of holding respectable stations in private and public spheres of commercial transactions; and those who discover a genius and taste for such pursuits, of cultivating the fine arts; and all, of thus becoming valuable members of society, of contributing to the common stock of happiness, and of gaining a livelihood by their own personal exertions. We would introduce them to the delights of social intercourse; to a participation of the privileges of freemen; to the dignity of citizens of a flourishing and happy community: we would furnish them with one of the highest solaces of retirement, that which may be drawn from the fountains of science and literature; and books should supply them with a perpetual source of instruction and delight, gladdening many an hour of solitude which is now filled up only with indolence or anxiety. We would render them a comfort to their friends, and the prop of the declining years of those who have hitherto only bemoaned the sad continuance of their condition without any hope of relief. We would shield them against contumely; and almost render them no longer the objects even of condolence and pity. Thus they would soon have a common cause of gratitude with us, for all the temporal blessings which Providence sheds down upon this vale of tears.

And how would the feeble powers of him who thus attempts to plead before you the cause of the deaf and dumb, yield in efficacy to the sight of these children of suffering, could I but place them before your eyes. Then I would make no appeal to your sympathy. I would only afford it an opportunity of having full scope, by the interesting and affecting spectacle which would excite it. I would point you to the man of mature age; to the blooming youth; and to the tender child; all eager to gather a few sheaves

from that abundant harvest of knowledge, with which a kinder Providence has blessed you. I would explain to you, if indeed nature did not speak a language too forcible to need explanation, the lamentation of one bemoaning the long lapse of years which had rolled by him without furnishing one ray of knowledge or of hope with regard to his immortal destiny. I would bid you mark the intense and eager look of another, who was just catching the first rudiments of religious truth. And your tears should mingle with theirs who would be seen sympathizing, in all the fullness of a refined and susceptible imagination, with the anguish of the venerable patriarch about to sacrifice his son; or the grief of the tender Joseph sold by his unrelenting brethren; or the agonies of Him, who bled to redeem both you and them from sin, and sorrow, and suffering.

Yes, the deaf and dumb would plead their own cause best. But they cannot do it. Their lip is sealed in eternal silence. They are scattered in lonely solitude throughout our land. They have excited but little compassion; *for uncomplaining sorrow, in our cold-hearted world, is apt to be neglected.* Now, they see some dawning of hope. They venture therefore to ask aid from those who extend their generous charities to other objects of compassion: and crave, that they may not be quite overlooked amid the noble exertions that are making, it is to be hoped in the spirit, and with the zeal, of the great apostle of the Gentiles, to fulfill the animating prophecy; that, "to whom he was not spoken of they shall see; and they that have not heard shall understand."

And can you wish, my brethren, for a sweeter recollection to refresh the slumbers of your nightly pillow, or the declining moments of a short and weary life;—than to think, that you have succored these children of misfortune, who look to you for the means of being delivered from a bondage more galling than that of the slave; from an ignorance more dreadful than that of the wild and untutored savage!! One tear of gratitude, glistening in the eye of these objects of your pity; one smile of thankfulness, illuminating their countenance, would be a rich recompense for all you should do for them. To think that you had contributed to rescue an intelligent, susceptible, and immortal mind, as it were, from non-existence; that you had imitated that Saviour who went about doing good; that you had solaced the aching bosom of parental love; that you had introduced a fellow-being to those enjoyments of society in which you so richly participate: to the charms of books which had cheered so many of your hours of solitude; and to the contemplation of those sublime and affecting truths of religion, which you profess to make the foundation of your dearest hopes,—will not this be a more grateful theme of remembrance, than to look back upon the wasted delights amid which pleasure has wantoned: the crumbling possessions for which avarice has toiled, or the fading honors for which ambition has struggled! *These*, fascinating as they may be to the eyes of youthful hope, or bewildering as they do the dreams of our too sanguine imagination, soon pass away, like the brilliancy of the morning cloud, or the sparkling of the early

dew. The *other* will be as immortal as the mind ; it will abide the scrutiny of conscience ; it will endure the test of that day of awful retribution, when standing, as we all must, at the bar of our final Judge, He will greet, with the plaudit of his gracious benediction, those who have given even a cup of cold water, in His name, to the meanest of his disciples ; to the least of *these little ones*, whom His mysterious providence has cast upon our care.

May such an imitation of His example, in the spirit of His gospel, be to each of us the surest pledge, that we are truly His disciples ; and that we are meet for the inheritance of that kingdom, where there will be no more sin to bemoan, or suffering to relieve. AMEN.

TESTIMONIAL OF THE DEAF MUTES OF NEW ENGLAND
TO MESSRS. GALLAUDET AND CLERC.

[THE following account of the interesting exercises which took place at Hartford, on the 20th of September, 1850, on the presentation of silver plate to the Rev. THOMAS H. GALLAUDET and Mr. LAURENT CLERC, by their former pupils in the American Asylum,—was drawn up by Prof. RAE, and published in the AMERICAN ANNALS OF THE DEAF AND DUMB, for October, 1850.]

The idea originated with Mr. THOMAS BROWN, of New Hampshire, one of the earliest and most intelligent of the pupils of the Asylum. He said to the writer of this article, in his graphic language of signs, that his spirit could find no rest, until he had devised some method of giving expression to the grateful feeling which filled his heart, and which the lapse of years served only to increase. He had but to suggest the thought to others of his former associates, when it was eagerly seized and made the common property of them all. In the vivid simile of the orator of the day, the flame of love ran, like a prairie fire, through the hearts of the whole deaf-mute band, scattered though they were, in various parts of the country; and measures were immediately adopted for the furtherance of the object. A committee was chosen to procure the necessary funds, and in a very short time, the handsome sum of *six hundred dollars* was obtained; wholly from the deaf and dumb themselves. The entire credit of the transaction belongs to them. The plan was not known, we believe, to any other person, until it had been matured and placed beyond the chance of failure.

After due consultation, it was decided to procure a massive silver pitcher for Mr. GALLAUDET, and another of the same size and workmanship, for Mr. CLERC—each pitcher to be accompanied by an appropriate salver.

Upon one side of the pitchers is an engraved scene, representing Mr. GALLAUDET'S going to France in the year 1817, to induce Mr. CLERC to come to America to instruct the deaf and dumb. There are figures of the gentlemen, and ships and waves illustrating the passage across the ocean. The building of the Hartford institution is likewise represented. On the other side is seen a picture of the interior of the school, with teachers and pupils and apparatus. In front and between these scenes, is the head of the Abbe' SICARD, of Paris, the instructor of Messrs. GALLAUDET and CLERC, and said to be a correct likeness. On the necks of the pitchers are chased the different coats of arms of all the New England states; and on the handles are representations of mute cupids, and also closed hands, indicating the sign of the mutes for the first letter of the alphabet.

The inscriptions are as follows. On the pitcher destined for Mr. GALLAUDET, was engraved :

PRESENTED TO
 REV. THOMAS H. GALLAUDET,
 FIRST PRINCIPAL OF THE AMERICAN ASYLUM,
 AS A TOKEN OF GRATEFUL RESPECT,
 BY THE DEAF MUTES OF NEW ENGLAND.
 MOVED BY COMPASSION FOR THE UNFORTUNATE DEAF AND DUMB
 OF HIS COUNTRY, HE DEVOTED HIMSELF TO THEIR
 WELFARE, AND PROCURED FOR THEM THE
 BLESSINGS OF EDUCATION.
 HARTFORD, CONN., SEPT. 26TH, 1850.

On the salver :

TO REV. THOMAS H. GALLAUDET,
 FROM HIS FRIENDS, THE DEAF MUTES OF NEW ENGLAND.
 HARTFORD, CONN., SEPT. 26TH, 1850.

On the pitcher designed for Mr. CLERC, was engraved :

PRESENTED TO
 LAURENT CLERC, A. M.,
 AS A TOKEN OF GRATEFUL RESPECT,
 BY THE DEAF MUTES OF NEW ENGLAND.
 LOVER OF HIS KIND, HE LEFT FRANCE IN THE YEAR 1816, TO
 PROMOTE THE EDUCATION AND WELFARE OF STRANGERS,
 WHO, LIKE HIMSELF, WERE DENIED THE
 GIFT OF SPEECH,
 HARTFORD, CONN., SEPT. 26TH, 1851.

On the salver :

TO LAURENT CLERC, A. M.,
 FROM HIS FRIENDS, THE DEAF MUTES OF NEW ENGLAND,
 HARTFORD, CONN., SEPT. 26TH, 1850.

In the mean time, the committee of the subscribers had made known their object to the principal and instructors of the American Asylum, and requested such co-operation on their part as might be necessary ; a request which was most cheerfully complied with. The directors of the institution, with equal heartiness, entered into the spirit of the occasion, and liberally offered the hospitalities of the Asylum to the whole body of its former pupils, who might come together at the time, and for the purpose specified. These directors and instructors were scarcely less eager than the deaf mutes themselves, to pay their tribute of affection and respect to Mr. GALLAUDET and Mr. CLERC, the American fathers of their profession ; one of whom is still actively engaged in the duties of the post which he has so long and so honorably filled ; while the other, though devoting his later years to another

work of benevolence, has never ceased to be regarded with a kind of filial reverence, by every teacher of the deaf and dumb.

The *twenty-sixth day of September*, to be memorable henceforth as one of the "feast-days" of the deaf mutes of New England, was selected for the public presentation; and the usual school exercises of the Asylum were suspended, during the half-week in which that day occurred, that the undivided attention of its officers might be paid to the entertainment of those who should come to be present at the ceremony. The number of these visitants was even greater than any one had ventured to anticipate. A book prepared for the purpose, received the names of more than *two hundred* deaf and dumb persons, not now connected with the Asylum. Every state in New England was largely represented; and from as far south as Virginia, several of our former pupils, after an absence of many years, returned to tread once more the old familiar ground. We were happy also to have the presence and co-operation of the president and nearly all the professors of the New York Institution for the Deaf and Dumb; and not a little of the interest of the occasion was owing to the friendly and hearty manner, in which they entered into its spirit.

Most of the morning of the day appointed for the ceremony, was spent by the graduates of the Asylum, in the chapel of the institution, where friendly greetings were interchanged, and brief addresses made. Had we room for it, it would be pleasant to "report" many things that were said on this occasion, but our limits forbid. One young man, after repeatedly declining the calls of his friends for a speech, at last yielded to their urgency, and went upon the platform. He told the audience, that it would gratify him much to address them, but he found it quite impossible to collect himself for the purpose, for *his thoughts were all in the silver pitchers*; and saying this, he sat down.

At half past two o'clock, P. M., the procession was formed at the Asylum, and proceeded to the Center Church, in the following order:

- Marshals of the day.
- Male Pupils.
- Masters of the Shops.
- Family Guardian and Matron.
- Female Pupils.
- Former Female Pupils.
- Committee of Arrangements.
- Subscribers' Committee.
- President of the Day and Chaplain.
- Orator and Presenting Committee.
- MESSRS. GALLAUDET and CLERC.
- The President of the Asylum and the Governor of the State.
- The Directors of the Asylum.
- The Principals of Deaf and Dumb Institutions.
- The Faculty of Deaf and Dumb Institutions.
- Former Male Pupils.
- Citizens and Strangers.

The exercises at the church commenced at three o'clock precisely. In the absence of the Hon. T. S. WILLIAMS, president of the board of directors, LEWIS WELD, Esq., the principal of the Asylum, gave an explanation of the design of the meeting in the *sign* language, to the deaf mutes present, and welcomed them back to the institution. He then read the same explanation to the *hearing* public present.

MR. WELD'S REMARKS.

In the absence of the honorable president of the Asylum, which we all much regret, I have been requested by the committee of arrangements to open the exercises of this occasion with a few remarks. And first of all, in the name of the directors and officers of the institution I would say, we welcome most cordially our former pupils to this most gratifying festival. We honor them and thank them for proposing it, especially sympathizing with them in their chief object—that of showing their grateful, respectful and affectionate regard for their earliest teachers—the pioneers in the practical and successful instruction of the deaf and dumb in the United States.

We are also highly gratified with the filial regard they evince toward the Asylum, their alma mater, and we rejoice in the renewed evidence they now exhibit of the exalted benefits of education to the deaf and dumb.

Again we welcome them to our institution. We welcome also the officers and pupils of other institutions; some of whom were once associated with us in our labors of love or as recipients of our instructions. We welcome also the other friends of our cause,—all indeed who honor it by their presence this day.

The idea of this festival originated more than a year since with the deaf and dumb gentleman who has been selected by his fellows as the President of the day. He communicated with others on the subject, and the result is this most respectable assemblage of deaf and dumb persons, contributors to the substantial testimonials of regard they are about to offer to Mr. GALLAUDET and Mr. CLERC.

Prayer was then offered by the Rev. Dr. HAWES.

Mr. THOMAS BROWN, of New Hampshire, the President of the day, then addressed his former fellow-pupils by signs; which address was read by Mr. WELD.

MR. BROWN'S REMARKS.

My deaf and dumb friends:

The object of our assembling here is chiefly to pay our grateful respects to our early benefactors—to those, to whose assiduous labors we owe our education, and the hopes and happiness it has afforded us.

Let me congratulate you on our happy meeting. How interesting to us all is the occasion, as one for the renewal of former friendships, and the expression of grateful acknowledgments to our best friends and benefactors. Let us ever remember them, and love the great and good institution with the sincere love of children.

MR. FISHER AMES SPOFFORD, the orator of the day, now took the stand. As his address had not been written, a translation was made by the Rev. THOMAS GALLAUDET, of New York, for the benefit of the hearing part of the auditory, as he proceeded.

Gentlemen and Ladies :

You have assembled here in this building, truly a large assemblage, for the purpose of witnessing an interesting ceremony. If the remarks I now shall make to you lack point, I trust I shall be excused from the peculiarity of the occasion. I feel a delicacy in expressing my ideas before so many to whom I am unknown, upon such an interesting topic. * * *

We are assembled to express our love and gratitude to the founders of this institution, the first established in this country. There are present former pupils of the establishment, who left it ten, fifteen and even twenty years ago, from distant parts of the country. We once more warmly greet each other. We have experienced great pleasure in being allowed to assist in contributing for the object of this day, and thus testifying our gratitude to our instructors and to the founders of this institution. Their glorious example has been followed, and now, for the education of our fellow-sufferers, there are twelve or thirteen similar places of instruction, all arising from this institution. Thirty-three years ago, the deaf mutes in this country were in the darkness of the grossest ignorance. They knew not God. They knew nothing of the maker of heaven and of earth. They knew nothing of the mission of Jesus Christ into the world to pardon sin. They knew not that, after this life, God would reward the virtuous and punish the vicious. They knew no distinction between right and wrong. They were all in ignorance and poverty, with no means of conveying their ideas to others, waiting for instruction, as the sick for a physician to heal them.

But their time of relief had come. In this city, a celebrated physician, Dr. Cogswell, had an interesting daughter, who had been deprived of her hearing. Though her father and her friends looked upon her with pity, yet her deprivation of hearing has proved to have been a blessing to the world. Had she not been left by God sitting in darkness and ignorance, the successful efforts that have since been made for our instruction, might never have been attempted. Mr. GALLAUDET was an intimate friend of the family, and devoted himself to contrive some means for her instruction. Dr. Cogswell's inquiries soon established the fact that there were many other persons in the same unfortunate condition, a number sufficient to form a school, if a system of instruction could be discovered. Some gentlemen of Hartford sent Mr. GALLAUDET abroad for this benevolent purpose. He visited the London Institution, but circumstances prevented the acquisition of their plan of instruction. The same thing took place at Edinburgh. But at Paris, all the facilities that he needed were given him by the Abbe' Sicard, the principal of their Institution. Here he spent some time, acquired the knowledge of their mode of instruction, became acquainted with Mr. CLERC, and with

Abbe' Sicard's leave, returned with him to this country. Mr. CLERC, at first, feared that he should be in a strange land without friends. But he soon found that by his amiable virtues and accomplished mind, he made friends here, among his pupils and in the best society of the city. Funds were immediately raised. Instructions were commenced in the building now called the City Hotel. The first class of pupils numbered *seven*. After a year, a building in Prospect street was taken, and then measures were adopted for the erection of spacious accommodations on Lord's Hill, the present buildings of the Asylum.

* * * * *

Thirty-three years ago, there were no educated deaf mutes sent out into the world—now, a large number. What a change does this fact present! Who have been the instruments of this change? Messrs. GALLAUDET and CLERC, under the smiles of heaven. Our ignorance was like chaos, without light and hope. But, through the blessing of God, light has shone through the chaos and reduced it to order. The deaf mutes have long wished to express their gratitude to these benefactors. Mr. Brown first conceived the idea, and addressed letters to, all for their consent. All enthusiastically agreed. The idea flashed over the whole, like the fire on the prairie. The wishes which we then expressed, are now carried out, in the offering before us, and the perfume of friendship which they convey to our old instructors, will be as fragrant as the offering of the spices in Persian temples to the sun.

Our thanks are likewise due to the founders of this institution, on which Heaven has smiled. Some may say that deaf mutes have no gratitude; that they receive favors as the swine do the acorns of the forest that are shaken down for them, but it is not so. We all feel the most ardent love to these gentlemen who founded this Asylum, and to these our earliest instructors. This gratitude will be a chain to bind all the future pupils together. Those who succeed us as pupils will be told of the debt of gratitude they owe to the founders of the American Asylum. Our ship, moored by this chain of remembered gratitude, will float safely hereafter, and never be wrecked on the rocks of pride and envy. I close with earnest prayers for the happiness of our instructors, both in this world and the next.

The applause at the conclusion of this address, among the deaf mutes, was long and loud.

GEORGE H. LORING, Esq., of Boston, formerly a teacher in the Asylum, in the name and for the behalf of the old pupils, now presented the pitcher to Mr. GALLAUDET. His address was then read to the audience by Mr. Weld.

MR. LORING'S ADDRESS TO MR. GALLAUDET.

Accept this plate which I offer to you in the name of the subscribers, former pupils of the American Asylum, as a token of their profound gratitude and veneration.

Thirty-five years ago, there was no school for the education of the deaf and dumb in this country. They had, for a long time, been neglected, as their case was considered hopeless.

An interesting child, the daughter of a much esteemed physician, in this city, was deprived of her hearing by severe sickness. In consequence of this misfortune, she was the object of the parents' constant tenderness and solicitude. They used every means they could contrive to teach her the simplest rudiments of written language, and, in the attempt, they partially succeeded. The physician had read that there were schools in Europe, in which the deaf and dumb were successfully taught to write and read, and this fact he communicated to you, and proposed to you to go to Europe to acquaint yourself with the art of teaching the deaf and dumb, for the benefit of your unfortunate countrymen. Moved by compassion for the deaf mutes in general, and sustained by several benevolent persons, you embarked for Europe, and after encountering many difficulties, you accomplished the object of your mission in France. In returning to America, you brought back an intelligent and well educated deaf mute, for your coadjutor in your labors. He demonstrated, by his intelligence and conversation, the truth that deaf mutes are capable of being taught to write and read. The public were induced to second, by their liberal contributions, your efforts to establish a seminary for the education of the deaf and dumb. On this occasion, a public demonstration of gratitude on the part of the educated deaf mutes is due to those benevolent persons who contributed by their benefactions, to the establishment of the American Asylum in this city. We lament some of them who have since died, and we will endeavor to show ourselves grateful on all occasions to those who survive.

It is fortunate, and it was also by a kind dispensation of Divine Providence, that you adopted the best method of instruction for the deaf and dumb. By this method we have been instructed in the principles of language, morality and religion, and this education has qualified us to be useful members of society. For these blessings of education, we have felt ourselves obliged to you; we have long wished to make you some permanent testimonial of our gratitude, and have happily succeeded in getting one prepared. In presenting it to you, we all offer our earnest prayers for your welfare in your declining years, and for your reward in the other world.

Mr. GALLAUDET then made a reply to the deaf mutes, in the sign language, a copy of which he subsequently read.

MR. GALLAUDET'S REPLY.

My former pupils and friends:

I rejoice to meet you once more. From twenty to thirty years have passed, since we were together in the Asylum for deaf mutes in this city. How happy you then were in receiving instruction, and myself and fellow-laborers in imparting it. Our separation has been long. Some of our number, both teachers and pupils, have gone to the spirit world.

She has gone, the beloved Alice, my earliest pupil, who first drew my attention to the deaf and dumb, and enkindled my sympathy for them. We will ever cherish her memory, and that of her father, one of your best and

long tried friends. We will never forget that to them, under the divine guidance and blessing, we owe the origin of those ample provisions which have been made for your benefit.

For God saw fit to visit her, at a tender age, with your common privation. And on whom else, so intelligent and lovely, could his mysterious, yet benign providence have sent this privation, to produce, as it did, so deeply and extensively, the interest needed to be felt in her and her fellow-sufferers, in order to lead to prompt and effectual action in their behalf.

In whom else, so beloved and respected as was her amiable father, an ornament to his profession, and filling a large sphere of usefulness and philanthropy, could the same providence have awakened such a lively sympathy for a cherished child, as quickly to extend itself to others enduring the same privation, and to make the necessary movements for their relief.

In what other community, more distinguished for its intelligence, enterprise and benevolence, could the same wonder-working providence have placed this father and daughter, and the esteemed family of which he was the head, so as to excite among the prominent citizens, the devising of the plans, the raising of the means, and the adoption of the measures, which were necessary to carry forward so novel and arduous an enterprise to its consummation.

The same providence cast my happy lot in this community, near to this father and daughter, herself a playmate of my younger brothers and sisters, which led to my acquaintance with her, and then to my attempting her instruction. This I did, from time to time as best I could, inexperienced indeed, but with no little enthusiasm and zealous perseverance. At length, I had the privilege of being employed to carry into effect, the benevolent designs of my fellow-citizens; designs extending, as they have already done, in the establishment of many kindred institutions in various parts of our country.

See in these successive links of his providence, how God works out the chain of his beneficent movements. Let us be grateful if He condescends to use our humble and feeble instrumentality in these movements, if He makes any of us ever so small a link in this his chain of love.

But there was another link still. What should I have accomplished, if the same kind providence had not enabled me to bring back from France, his native land, one whom we still rejoice to see among us—himself a deaf mute, intelligent and accomplished, trained under the distinguished Sicard, at that time teaching the highest class in the Paris Institution—to be my coadjutor here at home; to excite a still deeper interest in the object to which he came to devote his talents and efforts; to assist in collecting those funds which were absolutely essential for the very commencement of the operations of the Asylum; to be my first, and for a time, only fellow-laborer in the course of instruction, and then to render necessary and most efficient aid in preparing for their work the additional teachers who were needed.

Little did I think, when I engaged him in his own chamber in the institution at Paris, thirty-four years ago, to come with me to this country, that after witnessing the signal success and prosperity of the institution to which our

mutual labors have been devoted—*his*, how long and assiduously you well know—both of us advancing in years, and he, I trust, yet to enjoy a green old age; little did I then think, that we should thus stand together, before such a gathering of our old pupils, in the presence of the officers, instructors and pupils of our beloved Asylum, and of the president and some of the instructors of a kindred institution, surrounded by a crowded assembly of patrons and friends, our fellow-citizens and others, and on an occasion like this.

You, in the ardor of your generosity, have made this occasion. I rejoice in it, especially as manifesting your heartfelt attachment and gratitude to my old friend and fellow-laborer. May he long live to enjoy this attachment and gratitude, and that of hundreds of others, to whom he has already been, or will yet be, the source of so much benefit.

As for myself, I beg you to accept my cordial thanks for the part with which you indulge me, in the touching interest of the scene. I thank you all. I thank your committee individually. In him, from whose hands I have just received the testimonial of your grateful regard, which you have been pleased to present me, I recognize one of my very earliest and youngest pupils—one whom I taught for a long course of years, and who now, in the maturity of manhood, is reaping the rich reward of his faithful use of the means of improvement which he then enjoyed. This testimonial of your affection I shall ever cherish with emotions which I cannot here express. As I look at it from time to time, should my life be spared for a few more years, I shall think of all the past in which you were concerned, with a melancholy pleasure—of this day, as standing out with a strong and memorable prominence, among the days of my earthly pilgrimage—and of you and your fellow-pupils with a father's love. I shall ever pray that God may shed down upon you his choicest blessings, and prepare you, by his grace in Christ Jesus, for the holiness and happiness of heaven.

You look round in vain, for some of your earliest friends in this city, and of the Asylum. Their forms, their kind and benignant faces, their labors for your welfare, their benevolent offices, as it were of a parental and maternal care, are fresh in your memory, but we mourn to see them not among us. You owe them and their survivors a debt of gratitude, which you can best repay, by seeking to do good, as they did, to every member of your large deaf-mute family, by honoring the institution at which you were educated, in a course of honest, virtuous and useful occupation, and by endeavoring, as you have the influence and the means, to sustain its reputation and promote its welfare.

Yet a few of these your earliest friends are spared to greet you this day, and to honor this occasion with their presence. I know how much you thank them for all they have done for you. What a pleasure to see them; and what a pleasure to them, in their declining years, to witness in your prosperity, and that of so many others who have been educated here, the blessing of God upon their cares and efforts in this cause of benevolence.

How many others, too, of our fellow-citizens, their juniors in age, who

have also devoted their cares and efforts to the same object, are here to-day, to participate with them in this greeting and in this pleasure.

Yes, be grateful to these your benefactors, and to all who have been concerned, in whatever way, in furnishing you with the means of improvement and usefulness, and of imparting to you the blessed truths of the gospel of Christ. They richly deserve your gratitude; but let its highest and most devout expressions ascend to Him who is the sole, efficient author of every good gift which we enjoy. Recognize his hand in all our blessings. Let Him have the warmest love of your hearts and the cheerful obedience of your lives.

Mr. LORING then, in the same feeling manner, addressed Mr. CLERC, offering to him a similar gift. This address was likewise read by Mr. WELD.

MR. LORING'S ADDRESS TO MR. CLERC.

Accept this plate, which I present to you in the name of the subscribers, former pupils of the American Asylum, as a testimonial of our heartfelt gratitude for the great benefits of education which you have bestowed upon us.

When Mr. GALLAUDET had initiated himself in the art of teaching the deaf and dumb, under the illustrious SICARD, he proposed to you to come to America, to establish a school for deaf-mutes; and you did not hesitate to leave your beautiful country. You accompanied Mr. GALLAUDET in his travels to raise funds for the benefit of the deaf and dumb, and interested the public, by your intelligence and conversation, in favor of that unfortunate and neglected portion of this country. When the lamented Mr. HENRY HUDSON and yourself were in Washington, soliciting Congress to grant some bounty to the American Asylum, your intelligence and talents effectually pleaded in favor of that institution, so that Congress made that liberal grant of land which has since secured ample funds to the Asylum.

You alone have continued in your profession since the establishment of the Asylum. We are touched with a tender interest for you, when we see you growing old in your benevolent labors. We could not think of letting you make your exit, without offering you some substantial memorial of our high esteem and affectionate regard. May you spend the remainder of your life with comfort, and receive your reward in the other world.

Mr. CLERC replied by signs and his address was then read by Mr. GALLAUDET.

MR. CLERC'S REPLY.

Dear Pupils and Friends:

This is the most pleasant day we have ever had: I do not speak of the state of the weather, but the day you have appointed to come and see us after so long a separation from each other; and glad indeed, are we to see you again. If we, your teachers, have done you any good, as you are pleased to say we have done, we are satisfied and ask nothing more: but you have

chosen to present most valuable and valued gifts, both to Mr. GALLAUDET and myself, in memory of our having been the first to teach the deaf and dumb in America, and as a testimony of your gratitude for the instruction you have received.

I thank you for my part of this beautiful present: I accept it, not that I think it due from you to me: but on account of the pleasure it affords me to see that our exertions to render you better, have not been made in vain. In fact, what were you before your instruction? Without communication with other men, and consequently without any means of learning from them any thing purely intellectual, never would you have been what you are now: nor would the existence of God, the spirituality of your souls, the certainty of another life, have been made known to you. The religion of Christ would have been for you a material religion, a religion of sense and not of faith. You would have been able to say no prayers; you would have attended church with your friends without deriving any benefit whatever either from prayer-book, or from sermons preached by clergymen. Strangers in mind and in heart to all the doctrines, to all the mysteries, to all the precepts of the gospel, you would have passed your whole lives in a kind of excommunication like that of the reprobate, shutting your eyes upon the continual miracles of divine mercy, and opening them only on justice. Your unfortunate parents, deprived of the advantage of implanting in your souls what instruction has inculcated on your minds, would have lamented your birth. But instead of this, what a happy fate you have in exchange! And to whom are you indebted for it? Never, my dear friends, could we have thought of the deplorable destiny to which the misfortune of your deafness had condemned you, on your coming forth into being, without coming to join ourselves to those, who, in 1815, laid the foundation of the first school for the deaf and dumb in this country. And who were those benevolent persons who first thought of you? They were the citizens of Hartford in general, and the directors in particular, who were like fathers of yours. Therefore, to them all, under God, is your gratitude due, and great indeed it must be. Most of the directors whom you have known, alas! are gone. The few who still remain, and the new ones who have been chosen to replace the departed, are still your friends and the friends of all the other deaf and dumb who are now with us, and who are to come hereafter. Some, if not all of those noble directors, are, I believe, among us in this church. If you please, we will rise and bow to them as a feeble mark of our gratitude toward them. Again, let us rise and bow to these ladies and gentlemen who, also, have been your earliest or latest friends.

Your gratitude is not the less due to the governors and legislatures of New England, who have supported, and still support you at the Asylum. If there be any of these benevolent individuals here present, and if I could point them out to you, I would also request you to rise and bow to them; but not being able to do so, let us give them three cheers by clapping our hands three times.

You have also another debt to pay: I mean that which you owe to certain citizens of the states of Massachusetts, Connecticut, New York, New Jersey and Pennsylvania, who, also, in the autumn of 1816, gave us handsome donations for your benefit. We have not yet done: there is still another debt due.—it is that which you owe to the general government of the United States, for the grant of land it made us in 1819, '20, the proceeds of the sale of which enabled our kind directors to purchase the lot and erect the buildings where the American Asylum is now in operation. Three more cheers by three more claps of your hands, therefore.

I shall not speak of the gratitude you also owe your teachers, guardians and matrons: for I doubt not that you have already expressed it, either on leaving the Asylum or on seeing them again at a subsequent period.

I presume my dear friends, you would like to know how many deaf and dumb persons we have taught since the school commenced in the spring of 1817. Well, I will tell you. On examining our records a few days ago, I found the number to amount to 1,066, (one thousand and sixty-six,) including those who are present at the institution, viz., 605 boys and 461 girls. The number is rather small in comparison with the number of the deaf and dumb in New England: but we have done as well as our means would allow. It is, however, gratifying to know that much has also been done elsewhere; for besides our own, there are now nine or ten other schools for these unfortunate beings in the United States, most of whose teachers have been qualified by us, and of course, employ the same method of teaching and system of signs: so that wherever you may chance to go, and whomsoever you may happen to meet, you will not be strangers to each other.

How many of your fellow-pupils have died since you departed, I cannot say exactly: I hope, nevertheless, the number is not great.

As far as I have been able to ascertain, upward of one hundred have married, the greatest part among themselves, and the remainder have wives or husbands who can hear and speak. Thanks be to God, with a few exceptions, they all are blessed with children enjoying all their faculties, which will be a great consolation to them in their old age. The fact that a few of them have deaf and dumb children like themselves, must not be wondered at: we are not more privileged than other men; for we also are condemned to undergo some of the chastisements which divine providence sees fit to inflict on us poor sinners.

You, young men, are all above twenty-one years old. You are freemen. You vote, and I know that many of you feel interested in political matters, and belong to one or the other of the two great parties which unfortunately divide our fellow-citizens. I do not pretend to dictate to you on this subject, as I am persuaded that you act according to the dictates of your conscience and best judgment; allow me, however, to recommend to you to vote only for good men, for honest men, for men who love their country, their whole country.

But let me return to you, my dear friends, and repeat that I am very

happy to see you once more. You are going to return to your homes soon. My best wishes for your health and temporal comforts accompany you, and my prayer is that when we must leave this world, we may all be ushered into another where our ears shall be unstopped and our mouths opened—where our happiness shall have no alloy, shall fear no change and know no end.

Your old teacher and friend,

LAURENT CLERC.

A prayer in the language of signs was then offered by the chaplain of the day, Mr. JOB TURNER, of Virginia; and with this, the public exercises were concluded.

At an early hour in the evening, the deaf and dumb assembled at the Asylum, to spend a short time in social intercourse, and to partake of the rich and plentiful entertainment provided for them by the officers of the institution. They were met by the directors and instructors, with their families, together with a few invited guests, among whom, apparently not the least interested of the party, was the governor of the state. More would have been added to the number, had not the capacity of the buildings prevented any additional exercise of hospitality.

A more happy assemblage it was never our good fortune to behold. Former friends and fellow-pupils met again, after years of separation, with countenances, in many cases, so changed as to be barely recognizable, to recall 'old times' and old scenes; to exchange fragments of personal history; and to brighten anew the chain of friendship and gratitude that bound them to one another, and to the institution in which their true life began. And it was most pleasant to see the joy that beamed from all their faces, and gave new vigor and animation to their expressive language of signs.

On Friday morning, at nine o'clock, the graduates of the Asylum assembled once more in the chapel, for a final interview. Various addresses were made, sentiments offered, and resolutions passed; all of them appropriate to the occasion, and some of them well worthy of reproduction in this place. The three following sentiments, personal to the gentlemen whom the deaf and dumb had met to honor, were presented in writing by a former pupil of the Asylum.

Mr. GALLAUDET. While we revere him as a father, may we accord to him that homage which he so richly merits for his parental zeal and kindness, made manifest through a series of years in the deaf and dumb Asylum; and for his anxious solicitude for those who see, yet "hear not."

Mr. CLERC. May we cherish with profound regard the scholar and philanthropist, by whose lucid and comprehensive mind the deaf and dumb are illuminated, enlightened and taught to reflect and communicate intelligently on the works of nature and of nature's God.

Messrs. GALLAUDET and CLERC. Having jointly toiled in imparting to the deaf and dumb, their relative duties to society and to man, and their

greater obligation to God; may these our benefactors, when called hence, enter the abodes of bliss, where all can unite in "everlasting praise."

The following resolutions of thanks to various individuals were next adopted.

Resolved, That the thanks of this convention be, and hereby are, tendered to Messrs. BROWN, HOMER and MARSH, for their unremitting exertions as a committee to obtain subscriptions; and for the alacrity, courtesy and ability with which they have, in their several states, discharged the duties pertaining to their commission.

Resolved, That the heartfelt thanks of this convention be presented to FISHER A. SPOFFORD, for the able address which he has delivered to us.

Resolved, That the officers and faculty of the Asylum be respectfully requested to accept our best regards and thanks, for their kind and hospitable entertainment of us during the ceremony, as a token of grateful expression to our first benefactors.

Resolved, That Mr. BALDWIN, the steward, and Mrs. WHITE, the matron, be requested to accept our warmest acknowledgments, for their kind attention during our stay in the Asylum.

Probably no resolutions of a similar character, with less of form and more of genuine feeling in them, were ever adopted.

On Saturday morning, most of our deaf and dumb friends, although with great apparent reluctance, were obliged to leave the Asylum, to separate from each other and to return to their respective homes. A few of them, however, remained over the Sabbath, to attend the religious services which are always held on that day in the chapel of the institution; a privilege which seemed to afford them the highest pleasure. Indeed, we have often remarked that among all the advantages which the deaf and dumb enjoy at our institutions for their benefit, there is not one, the loss of which most of them regret so much in after life, as the worship and religious instruction of the Sabbath, in their own language of signs. They seem to feel themselves more isolated from society on that day, than on any other of the week; and while they are obliged to suspend their daily business, with no resource but reading, which to most laboring persons, whether deaf and dumb or otherwise, is rather a task, than an enjoyment, it is not strange that the hours should hang very heavily upon their hands. It appears to us that more effectual measures should be taken, in every place where even a few educated deaf and dumb persons are living in convenient neighborhood with each other, to secure at least one meeting of a religious character on every Sabbath-day.

It is a fact of sufficient interest to be noted here, that this gathering of deaf and dumb persons was probably the greatest, in point of numbers, that ever took place any where in the world. So many deaf mutes were never before assembled at one time and in one town, as in Hartford, on the twenty-sixth day of September, 1850. More than *two hundred* graduates of the Asylum were on the ground; and these, added to the *two hundred* pupils now

connected with the institution, give a sum total of over *four hundred* of the deaf and dumb, simultaneously assembled beneath one roof. So far as our information extends, there is no parallel case in the whole history of this class of persons.

We cannot refrain, also, from expressing our great satisfaction at the general appearance of intelligence and respectability which they presented. There was every evidence among them of industrious habits and comfortable circumstances in respect to worldly condition; and if any observer had been previously inclined to suspect that the benefits of education to this class of unfortunates were sometimes overrated, he could not have failed of receiving the refutation of his error.

To their old instructors, the whole spectacle was of the most gratifying character. They remembered the time when these now educated and intelligent men and women first came to them, to receive instruction. They recalled the look of blank ignorance and apparent imbecility which their countenances then wore; their slow and feeble progress in the simplest elements of human knowledge; the constant and monotonous labor of months and years, in the attempt to dispel the darkness which enveloped them, and to open their minds to truth and their hearts to feeling: and now the bread cast upon the waters was found again; the seed sown in a rugged soil, had sprung up and was bearing its hundred fold. No price is too great to pay for such results as these; neither is there any place for discouragement in any labors of benevolence, when time shows that such great and happy changes can be accomplished.



[In this connection the following incidents and correspondence may be introduced from the Proceedings of the Second Convention of the American Instructors of the Deaf and Dumb, held at the American Asylum, August 27, 28 and 29, 1851. At the close of a paper read before the convention by W. W. TURNER, on the establishment of a High School for the Deaf and Dumb, the following mention of Mr. GALLAUDET was introduced, which was received with evidence of deep feeling by the convention.]

“Who will undertake this enterprise? This is a difficult question and one which we are not prepared to answer. If the educated deaf mutes of our country were called upon to make the selection, their eyes would turn to him whom they have been accustomed to regard in a peculiar sense as their father and the founder of institutions for their benefit in this country. In confirmation of their choice our eyes turn involuntarily to the chair which he should have occupied on this occasion. To this election of grateful hearts there comes back no response. Our father, our teacher, our guide, lies low and helpless upon the bed of sickness, it may be upon the bed of death. If

his work is done, it has been well done; and the name of GALLAUDET will stand conspicuous and high upon the roll of fame among the names of those who have been public benefactors and friends of suffering humanity."

On the following day, Rev. THOMAS GALLAUDET, of the New York Institution, with the unanimous leave of the convention, read the following letter from his father, addressed to the members of the convention, as follows:—

HARTFORD, August 28, 1851.

To the president, officers and members of the convention of those interested in the cause of instruction of deaf mutes, now in session in this city:

GENTLEMEN:—With deep regret I perceive that the state of my health is such as to prevent my enjoying the pleasures and the privileges of participating with you in the objects of the convention. Look to God for his wisdom and grace, and may it be richly imparted to you. Accept the assurances of my personal regard and best wishes for your success in your various operations.

Yours, sincerely,

T. H. GALLAUDET.

The above communication was written at the dictation of my father, by myself.

THOMAS GALLAUDET.

The letter of Mr. GALLAUDET was ordered to be entered in full upon the minutes, and a committee consisting of Mr. WELD, principal of the Asylum, and Mr. CAREY, of the Ohio Institution, was subsequently appointed to prepare an answer to the note of Mr. GALLAUDET, and submit the same to the approval of the convention. This committee reported the following letter.

To the Rev. Thomas H. Gallaudet, LL. D.,

REVEREND AND DEAR SIR:—The convention of teachers and other friends of the deaf and dumb, now assembled at the American Asylum, have heard with the deepest regret of that protracted and severe indisposition under which you are laboring; and by which they are deprived of your presence, your counsel and co-operation, in the business of their meeting.

The teachers of the deaf and dumb throughout our land regard you, honored sir, as the father of the cause to which they are devoted, and those of us who were induced to engage in this good cause through your personal agency, who received an initiation into the art of deaf-mute instruction immediately from yourself, or under your direction, feel that we have a peculiar claim to regard you in the light of a parent and to offer you the affectionate homage of sons.

While as individuals and as a convention, we all sympathize with you and your immediate family in your present afflictions, and earnestly desire their removal, and that your life, health and usefulness may be greatly prolonged, we would also render our devout thanks to Almighty God, that he has made you an instrument of so much good, *especially to the deaf and dumb*, and

other subjects of peculiar misfortune ; so that multitudes will have occasion in all future time *to rise up and call you blessed.*

We thank you for the kind wishes expressed in your note of yesterday, and assure you of our earnest desire to promote in every way in our power the best interests of that department of education and philanthropy to which our respective institutions and ourselves individually are devoted. With sentiments of affectionate regard as well as of the highest respect, we are, dear sir, ever yours,

In behalf of the convention,
 LEWIS WELD,
 J. ADDISON CAREY, } *Committee.*

On receiving intelligence of his death, resolutions expressive of the loss sustained by the cause of Christian benevolence, and of condolence with the family, were passed by the directors of the American Asylum, the managers of the Connecticut Retreat, the trustees of the State Normal School, the Gallaudet Society, composed of pupils of the State Normal School, the New York Historical Society, and the directors of the New York Institution for the Deaf and Dumb.

It was the intention of many citizens of Hartford, who felt a deep interest in the original movement to pay a suitable tribute of respect and appreciation to the life and services of Mr. GALLAUDET, to erect by general subscription an enduring monument, or statue in the grounds of the Asylum, similar in some respects to that erected to the Abbe' De le Epe e, at Versailles, or that which has been proposed to Heinicke, in Hamburg. But intimations having been received from deaf mutes in various sections of the country, that those who have been most benefited by his benevolent labors, were already moving in the same direction, it was thought best to leave this matter in their hands.

DISCOURSE

DELIVERED AT THE DEDICATION OF THE CHAPEL OF THE CONNECTICUT
RETREAT FOR THE INSANE, JANUARY 28TH, 1846.

BY REV. THOMAS H. GALLAUDET, CHAPLAIN.

As scriptural authority for the leading sentiment of my discourse, I have chosen that portion of the divine word which you will find recorded in the gospel of St. Mark, the 4th chapter, and 28th verse;—“*first the blade, then the ear, after that the full corn in the ear.*”

Every where the law of growth is manifest. The majestic oak is evolved from the minute acorn. The mightiest intellect was once an infant in the cradle. Rome, in its proudest day of power and splendor, is to be traced back to a small band of struggling adventurers on the banks of the Tiber. The Christian religion, now wide-spread throughout the earth, was first propagated by a few obscure and illiterate Judeans.

Man is prone to be restless under this law of growth. It works too slowly for him. He would hurry on the tardy wheels of Providence, and, if possible, of time, to consummate his projects in a day. He strains his eye, that he may anticipate the future. He stretches his arms too far and too fast, that he may grasp, at once, the object of his wishes; and prematurity is but the precursor of disappointment.

The most successful enterprises, great in their design, extensive in their scope, and permanent in their influence, are those which have sprung from comparatively small beginnings, expanding as an accumulating experience has imparted to them wisdom and strength.

The history of benevolent institutions bears singular testimony to these truths; as if God would thus teach those who project them to feel their dependence on his aid, to look to him for guidance, and to move forward as his providence points out, and opens the way. Happy are they if they follow these instructive lessons.

Let it not, then, be to us a source of regret, or of discouragement, that such has been the history of that institution within whose walls we are now assembled; that there has been, “*first, the blade, then the ear, and after that, the full corn in the ear.*” Let all who are interested in its welfare, regard its unostentatious infancy and its gradual growth, as the surest providential indications of its increasing and abiding vigor. It has *worked* its way into public favor, not to lose it. It has *proved* its usefulness by a *series* of inestimable blessings conferred, through its instrumentality, upon the numerous objects of its care. It has gained the confidence of an intelligent Christian community,

by those *progressive* tokens of the divine favor which have shown, year after year, that it has been under an Almighty guardianship.

Had I time to go into details, I am sure that the history of the Retreat, in these respects, would fully establish the truth of what I have said. But I can only glance at the most striking facts, (unknown perhaps to many of you,) which mark its origin and earlier progress. With its later history not a few of my audience are so familiar, that it is the less necessary for me to rehearse it.

Our medical brethren, who are always ready for such labors of beneficence, are entitled to the praise of first moving in this philanthropic enterprise. The subject came before them at the session of the Medical Society, in October, 1812. A committee was appointed, and inquiries were made, principally of the clergymen in the different towns, with regard to the number of insane persons in the state. But few returns were rendered, and these imperfect ones. In April, 1821, at the county meeting of the Medical Society in Hartford, the subject was again considered, and the fellows of the Society from the county, were instructed to bring it before the Medical Convention, at their session the following May. This was done. A committee of three was appointed, and reported a plan of operation. This plan was adopted promptly and unanimously. In pursuance of it, a committee of five was chosen,—Doctors Eli Todd, Thomas Miner, William Tulley, Samuel B. Woodward, and George Sumner, to prosecute the necessary inquiries, to devise ways and means for raising funds, and to propose a constitution for the regulation and government of the institution. The labors of this committee were arduous, and their exertions indefatigable. Besides the individual attention which the members of it expended, they met monthly for combined counsel and action. They spared neither time nor effort;—and one of them is still among us, to have his heart gladdened this day, by witnessing the rich results of those labors; to see and admire the wide-stretching *oak* which a fostering providence has been maturing from the *acorn*, which he assisted in planting, while beneath its refreshing shade hundreds and hundreds of those whose deplorable condition he and his associates then so deeply commiserated, have been, and are still enjoying the shelter and the solace, the sympathy and the relief, which it kindly affords.

This committee of five presented their report at the adjourned session of the convention, in October of the same year, 1821. Their report was accepted, the proposed constitution adopted, and an appointment made of a committee of correspondence, consisting of seven members, Doctors Eli Todd, Eli Ives, Thomas Miner, William Tulley, Jonathan Knight, Samuel B. Woodward, and George Sumner, together with county committees, of three for each county, to co-operate with them, in order to devise the means of procuring funds, to petition the General Assembly for a charter, and, if deemed expedient, to ask a grant of money from the treasury of the state.

This convention, also, and I wish to direct your particular attention to the act, appropriated two hundred dollars of their funds, to assist the committee

in prosecuting their labors. This was the first pecuniary aid which had ever been received. It would seem to have been indispensable. Without it, the members of the committee would have been compelled to make considerable advances themselves, or to have given up the enterprise. What, under providence, has not this generous donation, at such a juncture, been the means of accomplishing!

Under the superintendence of the corresponding and county committees subscriptions were solicited throughout the state. The prospect of success opened. Twelve thousand dollars had been subscribed. A general meeting of the corresponding and county committees was held in New Haven, in May, 1822, at which it was resolved to present a petition to the General Assembly for an act of incorporation, and for a grant of money. This act was obtained, with a grant of five thousand dollars, and permission to solicit contributions in the churches for five years. At the same time, the Medical Society, then in session, made another donation by appropriating the remainder of their disposable funds, amounting to about four hundred dollars, to the interests of the institution. Subscriptions were again solicited in every town in the state, and by the month of October, the nominal sum of twenty thousand dollars had been subscribed, exclusive of the grant. Of this sum more than seven thousand dollars was subscribed in the city of Hartford. During the same month, the subscribers assembled in Middletown, to organize the society, and to choose directors. In December, of the same year, 1822, the society met in Hartford, to fix upon the location of the institution. The vote was unanimous for Hartford. The officers of the Retreat were appointed, and the buildings soon after commenced. It was opened for the reception of patients, the first of April, 1824.

We see, in all this, the controlling, though efficient law of growth: "first the blade," and "then the ear," before we are permitted to have "the full corn in the ear." The same law has directed the progress of the institution up to the present hour. I wish I had time to unfold to you this progress. I am sure it would lead you and the public to cherish, with sentiments of the most grateful recollection, the patient and persevering zeal, the warm-hearted philanthropy, the bearing up and onward, at times, under very peculiar discouragements, and the elastic buoyancy of hope, which those faithful friends of the Retreat have manifested, who have labored, by their personal efforts, to make it what it ought to be. And I am equally sure that you would, also, find abundant cause of devout gratitude to God for what his providence has already done to sustain and bless this enterprise of benevolence, and of unwavering trust in him with regard to its future prospects.

The more fully we acknowledge, and the more fervently we feel our dependence on Him; the more constantly and earnestly we look to Him for guidance and aid; the more deeply we drink into the spirit of His son, our Saviour, and make the precepts of His gospel the rule of our measures and our efforts in the management of the Retreat, the more surely shall we see it

fulfilling, with still increasing reputation and success, the high and beneficent end for which it was established.

While, as I have stated, the time allotted me will not allow of tracing still further the history of the institution since it was opened for the reception of patients, the peculiar auspices under which it was opened must not be passed over in silence. For how can I fail to speak of that extraordinary man whom providence raised up, to be the first presiding spirit within these walls. Some of us had the high satisfaction of personally knowing him, and it was no common privilege to be in his society, to enjoy communion with his original and gifted mind, and his warm and generous heart. He rests from his labors and his works do follow him. Without disparaging his very able associates and successors, it is no invidious distinction to say, that, being among the first, if not the very first, to originate the enterprise which we have seen, resulted in the establishment of the Retreat, and chosen unanimously to superintend its curative department, at the commencement of its operations, (a place which he filled, till his decease, for twelve successive years,)—he impressed a character upon it by his surpassing genius, his professional skill, his singular tact in this peculiar sphere of duty, his noble enthusiasm, and his winning sympathetic benevolence, both in the view of its inmates and of the public, which, under God, is to be regarded as one of the principal causes of the progress that it has made, and the vast amount of good that it has done.

I spent a long evening with him at his own house, but a very short time before his death. Disease was fast making its ravages upon his frame, and he knew it. But the eye was as bright, and the lips as eloquent, the heart as warm, and the mind as transparent as ever. He conversed freely, and at length, with regard to his religious views and feelings. The full belief which he expressed in the religion of the gospel, and his simple, child-like reliance on the merits and intercession of Christ for the pardon of sin and acceptance with God, so fervid and yet so composed, so unaffected and yet so impressive, so chastened in spirit and yet so morally sublime in sentiment, breathing forth from his inmost soul, have left impressions on my memory which, so long as it retains any of its powers, will never be eradicated.

At the close of his useful and honorable career in the service of this institution, how would it have rejoiced his heart to know what was to be its advancing and increasing success, and especially that its moral means of relief, on which he placed so great value, and was himself so skillful in applying (in connection with the medical,) would be elevated and energized by a more distinct recognition, and systematic use of the religious principle as developed in the gospel of Jesus Christ.

To apply this principle for the consolation and benefit of the inmates of the Retreat, its directors, for nearly eight years past, have had regular devotional exercises on the Sabbath, and during the week, conducted within its walls. For this purpose they appointed a chaplain, whose farther duty it has also been, in accordance with the views and directions of the superintending physician, to occupy part of his time in ministering to the comfort

and relief of the inmates, by such offices of kindness, and religious counsel and aid, as a familiar, personal intercourse with them has given him the opportunity of affording.

That such influences, if wisely and judiciously used, are attended with the most beneficial results, the experience of this and other kindred institutions abundantly testifies. In view of this experience, and to afford still greater appropriateness and efficiency, under the divine blessing, to the religious exercises of the Retreat, this tasteful and commodious chapel in which we have assembled, to dedicate it to the worship and service of Almighty God, has been prepared. You see in it the provision which the directors of the institution felt themselves under the strongest obligations to make for the good of the afflicted, intrusted to their care, not only by giving them the privileges of social and public worship, but by endeavoring to bring under the influence of the spirit and precepts of the gospel, all who are here employed in its various departments.

Could we look down the long vista of the future, and see those, who, year after year, will be here assembled, to occupy, in succession, the seats which we now fill, what scenes of deep and affecting interest would be spread before us. How many aching hearts, we may hope, will here be soothed, how many disconsolate bosoms cheered, how many desponding spirits raised. The tear of sorrow shall be wiped from the eye, the smile of hope shall irradiate the countenance, the strains of devout gratitude shall breathe from the lips. The trembling soul, despairing under a sense of its sinfulness, shall here find that there is balm in Gilead, and a physician there. The winning invitations of the gospel shall draw the impenitent to Christ. The faith of the believer shall be revived and confirmed. The tempted shall be strengthened for their conflicts. The chastened shall be supported under their trials. The restored shall be prepared to rely on the almighty arm to protect and secure them against future, recurring evils, and all who are called to the performance of duty within these walls, shall be taught that the only wise and sure way of discharging their duties, is to cherish the prayerful, conscientious, and benevolent spirit which the gospel inculcates, and which it alone, under the influence of divine grace, can inspire.

Let us rejoice, my friends, in these anticipations, and that they may indeed be realized, let us hope and pray for the spiritual presence of that Saviour here, who can be touched with the feeling of our infirmities, who was "anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, to comfort all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

NORMAL SCHOOLS:

OR,

SEMINARIES FOR THE EDUCATION OF TEACHERS.

AMONG the important services rendered by Mr. Gallaudet to the cause of education in Connecticut and the country generally, his early and able advocacy of special preparation as an indispensable prerequisite to the business of teaching, must not be forgotten. Although not the first to call public attention to the subject, his remarks on seminaries for teachers, which originally appeared in the Connecticut Observer, a paper published in Hartford, in Connecticut, in January, 1825, and were afterward issued in a pamphlet form in Boston, and republished in various educational periodicals,—did more than any one publication to arrest the attention of educators, and the public generally, to its importance.

To Professor Denison Olmsted, of Yale College, belongs the credit of having first proposed in Connecticut the establishment of an institution designed exclusively for the training of young men to a practical knowledge of the principles and art of school teaching. While at the head of the Grammar School at New London, in 1816, he matured the plan of an academy for schoolmasters, to be established and supported by the state, as part of a system of measures, designed to improve the condition of education in Connecticut. The subject was ably discussed in an oration which he pronounced at the annual commencement of Yale College, in September, 1816, on taking his master's degree.

In 1823, Mr. William Russell, then at the head of the New Township Academy, in New Haven, afterward editor of the American Journal of Education, and now principal of the Merrimack Normal Institute, in a pamphlet entitled Suggestions on Education, approves of a suggestion which had been made, that a seminary should be founded for the teachers of district schools, and that no individual should be accepted as an instructor who had not received a license, or degree, from the proposed institution.

Almost simultaneously with the publication of Mr. Gallaudet's remarks, in the Connecticut Observer, there appeared in the Patriot, published in Boston, over the signature of Franklin, a series of articles in which education as a science; and teaching as an art, were ably discussed, and an institution was proposed for the special training of teachers for their profession. These articles were soon afterward collected and published by their author, James G. Carter, of Lancaster, Mass., in a pamphlet form, and in

connection with Mr. Gallaudet's contribution to the same cause, were widely read, and thoughtfully considered at least by educators.

In the same year, 1825, Walter R. Johnson, then a practical teacher in Germantown, Penn., without any knowledge of the views, or publications of Mr. Carter or Mr. Gallaudet, in a pamphlet on the improvement of seminaries of learning, set forth the necessity and advantages of schools for the special training of teachers.

In the same year, and the year following, Governor De Witt Clinton commended to the consideration of the legislature of New York, the education of competent teachers, and the establishment of a seminary for this purpose.

From this time the importance of the professional education of teachers, and of institutions specially devoted to this object, attracted more and more the attention of statesmen and educators, until the idea is now practically realized in each of the four states in which the enterprise was first proposed, and in connection with other means and agencies, the Normal School is now recognized, if not as an indispensable, at least as the most important feature of every system of public instruction, in the leading states of this country, as well as in Europe.

REMARKS

ON SEMINARIES FOR TEACHERS,

BY REV. THOMAS H. GALLAUDET.

THE following remarks originally appeared in the Connecticut Observer, published in Hartford, Conn., in a series of articles, with the signature of "A Father." The first article was dated the 5th of January, 1825.

No important result can be attained with regard to the accomplishment of any object which affects the temporal or eternal well-being of our species, without enlisting an entire devotedness to it, of intelligence, zeal, fidelity, industry, integrity, and practical exertion. What is it, that has furnished us with able divines, lawyers, and physicians? The undivided consecration of the talents and efforts of intelligent and upright individuals to these professions. How have these talents been matured, and these efforts been trained, to their beneficial results? *By a diligent course of preparation, and a long discipline in the school of experience.* We have our theological, law, and medical institutions, in which our young men are fitted for the pursuit of these respective professions, by deriving benefit from the various sources of information which libraries, lectures, and experiments afford. Unaided by such auxiliaries, genius, however brilliant; invention, how ver prolific; observation, however acute; ingenuity, however ready; and perseverance, however indefatigable, have to grope their way, through a long and tiresome process, to the attainment of results which a little acquaintance with the labors of others in the same track of effort, would render a thousand times more easy, rapid, and delightful. *Experience is the storehouse of knowledge.* Now why should not this experience be resorted to as an auxiliary in the education of youth? Why not make this department of human exertion, a profession, as well as those of divinity, law, and medicine? Why not have an *Institution for the training up of Instructors* for their sphere of labor, as well as institutions to prepare young men for the duties of the divine, the lawyer, or the physician?

Can a subject of more interest present itself to the consideration of the public? Does not the future improvement of our species, to which the philanthropist and the Christian look forward with such delightful anticipation, depend on the plans which are adopted for the development and cultivation of the intellectual and moral powers of man? Must not these plans begin with infancy and childhood? Do not the attainments of the pupil depend upon the talents, the fidelity, and the integrity of those by whom he is taught? How will he learn to think, to speak, to read, and to write with accuracy, unless his instructors are able to teach him? Shall their ability depend upon their individual experience and attainments? Are you satisfied with a divine, a lawyer, or a physician, who has qualified himself, or pretended to do so, for his profession, by solitary, unaided, unadvised, untaught, inexperienced efforts? You do not do this. Why not, then, require in the instructors of youth, to whom you commit the training up of your offspring, an adequate preparation for their most important and responsible employment?

But this preparatory discipline is considered indispensable not merely for the learned professions, but for the ordinary occupations of life. A term of years is required to fulfil the duties of an apprenticeship to any of the mechanical trades. An artisan does not venture to solicit the patronage of the public, till he has undergone this apprenticeship. This training under the instruction of experienced masters, is deemed of still more importance in

what are termed the liberal arts, such as painting, sculpture, and engraving. To foster them, academies are formed; models are collected; lectures are delivered; and the young novice is willing to devote years of patient and assiduous labor, to fit himself for success in his profession. We hear, too, of what is termed a regularly-bred merchant; and the drilling of the counter and the counting-house is considered indispensable to prepare one for all the complicated transactions of trade and commerce. And if men are to be trained to arms, academies are established, at which experience, ingenuity, and science are put in requisition, to qualify the young and inexperienced for military exploits. In fact, there is scarce any pursuit connected with the business of life, but what men have endeavored to render successful, by a process predicated on well-known principles of human nature;—by making it, in the first place, a *distinct* profession or calling; then, by yielding to those who have long been engaged in it the deference which their *experience* justly demands; and finally, by compelling those who would wish to adopt it, to *devote* themselves to it, and to pass through all the *preparatory* steps which are necessary for the consummation of their acquaintance, both with its *theory and practice*. In this way *only* we hope to form good mechanics, painters, engravers, sculptors, farmers, merchants, physicians, and lawyers.

Perhaps some of my illustrations may be considered of too humble a kind. But my subject is a very practical one, and I intend to treat it in a practical way. Permit me, then, to inquire of my readers, when they wish to get a *shoe* made, to whom they apply? Do they not take considerable pains to find a *first-rate* workman; one who has learned his trade well, and who can execute his work in the best manner? And when our wives and daughters want a new *bonnet*, or a new *dress*, will they not make a great many inquiries, and take not a few steps, and consume no small portion of very valuable time, to ascertain the important fact, who is the most skillful and tasteful milliner and seamstress within their reach; and are they not willing to undergo many inconveniences, and to wait till their patience is almost exhausted, and their wants very clamorous, in order to obtain the precious satisfaction of having the work done by hands whose skill and ingenuity have been long tested, and on whose experience and judgment in adjusting colors, and qualities, and proportions, and symmetry, and shape, they can safely rely?

Is a *shoe*, or a *bonnet*, to be put in competition with an *immortal mind*?

In your very articles of dress, to clothe a frail, perishable body, that is soon to become the prey of corruption, will you be so scrupulous in the choice of those whom you employ to make them; and yet feel no solicitude in requiring of those to whom is intrusted the formation of the habits, and thoughts and feelings of a soul that is to live for ever, a *preparation* for their most responsible task; an *apprenticeship* to their important calling; a *devotedness* to a pursuit which involves all that can affect the tenderest sympathies of a kind parent,—the most ardent hopes of a true patriot,—the most expanded views of a sincere philanthropist,—the most benevolent wishes of a devout Christian?

I am told that the Patent-office at Washington is thronged with models of machines, intended to facilitate the various processes of mechanical labor; and I read in our public prints, of the deep interest which is felt in any of those happy discoveries that are made to provide for the wants, and comforts, and luxuries of man, at an easier and a cheaper rate; and I hear those eulogized as the benefactors of our race, whose genius invents, and whose patient application carries into effect any project for winnowing some sheaves of wheat a little quicker, or spinning some threads of cotton a little sooner, or propelling a boat a little faster, than has heretofore been done; and, all this while, how comparatively few improvements are made in the process of educating the youthful mind; and in training it for usefulness in this life, and for happiness in the life to come!

Is human ingenuity and skill to be on the alert in almost every other field of enterprise but this? How can we reconcile our apathy on this subject with the duties which we owe to our children, to our country, and to our God?

Let the same provision, then, be made for giving success to this depart-

ment of effort that is so liberally made for all others. Let an institution be established in every state, for the express purpose of training up young men for the profession of instructors of youth in the common branches of an English education. Let it be so well endowed, by the liberality of the public, or of individuals, as to have two or three professors, men of talents and habits adapted to the pursuit, who should devote their lives to the object of the "Theory and Practice of the Education of Youth," and who should prepare and deliver, and print, a course of lectures on the subject.

Let the institution be furnished with a *library*, which shall contain all the works, theoretical and practical, in all languages, that can be obtained on the subject of education, and also with all the apparatus that modern ingenuity has devised for this purpose; such as maps, charts, globes, orreries, &c.

Let there be connected with the institution, a school, smaller or larger, as circumstances might dictate, in which the theories of the professors might be reduced to practice, and from which daily experience would derive a thousand useful instructions.

To such an Institution let young men resort who are ready to devote themselves to the business of instructors of youth. Let them attend a regular course of lectures on the subject of education; read the best works; take their turns in the instruction of the *experimental school*, and after thus becoming qualified for their office, leave the Institution with a suitable certificate or diploma, recommending them to the confidence of the public.

I have scarcely room to allude to the advantages which would result from such a plan. It would direct the attention, and concentrate the efforts, and inspire the zeal, of many worthy and intelligent minds to *one important object*. They would excite each other in this new career of doing good. Every year would produce a valuable accession to the mass of experience that would be constantly accumulating at such a store-house of knowledge. The business of instructing youth would be reduced to a system, which would embrace the best and the readiest mode of conducting it. This system would be gradually diffused throughout the community. Our instructors would rank, as they ought to do, among the most respectable professions. We should know to whom we intrusted the care and education of our offspring. These instructors, corresponding, as they naturally would, with the Institution which they had left, and visiting it, at its annual, and my imagination already portrays, delightful festivals, would impart to it, and to each other, the discoveries and improvements which they might individually make, in their separate spheres of employment.

In addition to all this, what great advantages such an institution would afford, by the combined talents of its professors, its library, its experimental school, and perhaps by the endowment of two or three fellowships, for this very object, for the *formation of the best books to be employed in the early stages of education*; a desideratum, which none but some intelligent mothers, and a few others who have devoted themselves to so humble, yet important an object, can duly appreciate.

Such an Institution, too, would soon become the center of information on all topics connected with the education of youth; and thus, the combined results of those individuals in domestic life, whose attention has been directed to the subject, would be brought to a point, examined, weighed, matured, digested, systematized, promulgated, and carried into effect.

Such an Institution would also tend to elevate the tone of public sentiment, and to quicken the zeal of public effort with regard to the correct intellectual and moral education of the rising generation.

To accomplish any great object, the co-operation of numbers is necessary. This is emphatically true in our republican community. Individual influence, or wealth, is inadequate to the task. Monarchs, or nobles, may singly devise, and carry into effect, Herculean enterprises. But we have no *royal* institutions; ours must be of more gradual growth, and perhaps, too, may aspire to more generous and impartial beneficence, and attain to more settled and immovable stability. Now to concentrate the attention, and interest, and exertions of the public on any important object, it must assume a definite and palpable form. It must have "a local habitation and name." For instance,

you may, by statements of facts, and by eloquent appeals to the sympathies of others, excite a good deal of feeling with regard to the deaf and dumb, or to the insane. But so long as you fail to direct this good will in some particular channel of practical effort, you only play round the hearts of those whom you wish to enlist in the cause. They will think, and feel, and talk, and hope that something will be done; but that is all. But erect your Asylum for the deaf and dumb, and your Retreat for the insane. Bring these objects of your pity together. Let the public see them. Commence your plans of relief. Show that something can be done, and *how* and *where* it can be done, and you bring into action that sympathy and benevolence which would otherwise have been wasted in mere wishes, and hopes, and expectations. Just so with regard to improvements in education. Establish an Institution, such as I have ventured to recommend, in every state. The public attention will be directed to it. Its Professors will have their friends and correspondents in various parts of the country, to whom they will, from time to time, communicate the results of their speculations and efforts, and to whom they will impart a portion of the enthusiasm which they themselves feel. Such an Institution, too, would soon become an object of laudable curiosity. Thousands would visit it. Its experimental school, if properly conducted, would form a most delightful and interesting spectacle. Its library and various apparatus would be, I may say, a novelty in this department of the philosophy of the human mind. It would probably, also, have its public examinations, which would draw together an assembly of intelligent and literary individuals. Its students, as they dispersed through the community, would carry with them *the spirit of the Institution*, and thus, by these various processes of communication, the whole mass of public sentiment, and feeling, and effort, would be imbued with it.

Another advantage resulting from such an Institution, would be, that it would lead to the investigation and establishment of those *principles of discipline and government* most likely to promote the progress of children and youth in the acquisition of intellectual and moral excellence. How sadly vague and unsettled are most of the plans in this important part of education, now in operation in our common schools. What is the regular and well-defined system of praise and blame; of rewards and punishments; of exciting competition or appealing to better feelings; in short, of cultivating the moral and religious temper of the pupil, while his intellectual improvement is going on, which now pervades our schools? Even the gardener, whom you employ to deck your flower beds, and cultivate your vegetables, and rear your fruit trees, you expect to proceed upon some matured and well-understood plan of operation. On this subject I can hardly restrain my emotions. I am almost ready to exclaim, shame on those fathers and mothers, who inquire not at all, who almost seem to care not at all, with regard to the *moral discipline* that is pursued by instructors in cultivating the temper and disposition of their children. On this subject, every thing depends on the character and habits of the instructor; on the plans he lays down for himself; on the modes by which he carries these plans into effect. Here, as in every thing else, *system* is of the highest importance. Nothing should be left to whim and caprice. What is to be this system? *Who* shall devise it? Prudence, sagacity, affection, firmness, and above all, *experience*, should combine their skill and effort to produce it. *At such an Institution* as I have proposed, these requisites would be most likely to be found. Then might we hope to see the heart improved, while the mind expanded; and knowledge, human and divine, putting forth its fruits, not by the mere dint of arbitrary authority, but by the gentler persuasion of motives addressed to those moral principles of our nature, the cultivation of which reason and religion alike inculcate.

It is feared by some that it will be impossible ever to produce a sufficient degree of public interest in such a project to carry it into effect.

I am not so sanguine as to think, that the whole mass of the community can, at once, be electrified, as it were, by any appeals, however eloquent, or any efforts, however strenuous, into one deep and universal excitement on this or any other topic. Information must be gradually diffused; the feelings

of influential men in various sections of the country must be enlisted; able writers in our public prints and magazines must engage their hearts and their pens in the cause.

In addition to all this, suppose that some intelligent and respectable individual, after having made himself master of the subject in all its bearings, and consulted with the wise and judicious within his reach, who might feel an interest in it, should prepare a *course of lectures*, and spend a season or two in delivering them in our most populous towns and cities. The novelty of this, if no other cause, would attract a great many hearers. Such an individual, too, in his excursions, would have the best opportunity of conferring with well-informed and influential men; of gaining their views; of learning the extent and weight of *all the obstacles* which such a project would have to encounter, and the best modes of removing them; and, if it should indeed appear deserving of patronage, of enlisting public sentiment and feeling in its favor.

But after all, I do not deem it, at present, necessary for the commencement of the plan which I have proposed, that any thing like an universal public interest should be taken in it.

If the experiment could, at first, be made upon a *small scale*; if such an Institution could be moderately endowed with funds sufficient to support one or two professors, and procure even the elements of a library, afterward to be enlarged as public or private bounty might permit; if it could be established in some town large enough to furnish from its youthful population, pupils to form its *experimental school*; and if only a few young men, of talents and worth, could be induced to resort to it, with an intention of devoting themselves to the business of instruction *as a profession*,—it would not, I think, be long before its practical utility would be demonstrated. The instructors, although few in number, who would, at first, leave the Institution, would probably be located in some of our larger towns. Their modes of instruction would be witnessed by numbers of the influential and intelligent, and, if successful, would soon create a demand for other instructors of similar qualifications. And as soon as such a demand should be produced, other individuals would be found willing to prepare themselves to meet it. And thus we might hope that both private and public munificence, so bountifully bestowed, at the present day, on other useful objects, would eventually contribute a portion of its aid to an establishment designed to train up our youth more successfully to derive benefit from *all the other efforts of benevolence, or institutions of literature and religion*, which are so widely extending their influence through every part of our highly-favored country.

Another obstacle, in the prosecution of such a plan, is the difficulty of inducing young men of character and talents to embark in it, and to devote themselves to the business of instruction for life.

I can not but hope that the time is not far distant, when the education of youth will assume, in the minds of intelligent and pious individuals, its proper place among the various other benevolent exertions which are made, through the aids of private and public bounty, for meliorating the temporal and eternal condition of man. In the mean while, can not a few young men, of talents and piety, be led to feel that the thousands of our rising generation, the hope of the church and the state, have strong claims upon their benevolence; and that to concentrate their time and their efforts to such an enterprise, may be as much their duty as to engage in the missionary cause? Missionaries make great sacrifices, and practice much self-denial, and endure weighty labors, without any prospect of temporal emolument, in order to train up *heathen youth* for usefulness in this world, and for happiness in the next; and can not those be found who will undergo some sacrifices, and self-denial, and labor, to bring about so great a good as a reformation in the instruction of those youth who are *bone of our bone, and flesh of our flesh*? Only admit the importance of the object, (and who can deny it?) and it almost looks like an impeachment of their Christian sincerity, to suppose that among those hundreds of young men who are pressing forward into the ranks of charitable enterprise, none can be persuaded to enter upon a domestic field of labor, which promises so much for the advancement of the Redeemer's kingdom.

No, only let the project be begun, let the way of usefulness be opened, let the countenance and support of even a few pious and influential individuals be afforded, and I am persuaded that agents to carry on the work, at least to commence it, will not be wanting.

The difficulty is not in being unable to procure such agents : it lies deeper : it arises from the very little interest that has yet been taken in the subject ; from the strange neglect, among parents, and patriots, and Christians, of a well-digested and systematic plan for the education of children and youth ; from the sluggish contentment that is felt with the long established modes of instruction ; and from the apprehensions that all improvements are either unsafe or chimerical.

Once rouse this apathy into the putting forth of a little exertion, and invest the subject with its true dignity and importance, and let it be felt that the church is under the most solemn obligations to feed *the lambs of her flock*, and your young men will come at her bidding, to spend their strength and their days in this delightful service.

But these young men are poor and can not defray the expense of a preparatory education at such a Seminary as has been proposed.

Poor young men are taken by the hand of charity, and prepared for other spheres of benevolent exertion ; and shall this wide, and as yet almost uncultivated field of benevolence be quite neglected, for the want of a little pecuniary aid ? Who gave the first impulse to Foreign Missionary efforts ? Was nothing done until *the whole Christian public* was awakened to a sense of its duty ? Did this mighty enterprise begin in the collected councils of the grave and the venerable fathers of the church ? Was the whole plan of operation digested and matured in all its parts, and no steps taken until *all obstacles* were removed, and patronage, and influence, and means collected and concentrated to insure the successful prosecution of the vast design ? No ; long, long before all this complicated machinery was put in motion, the master-spring was at work, and a few pious and prayerful young men gave an impulse, at first to private zeal, and afterward to public co-operation, and the result fills us with gratitude and astonishment.

Let a MILLS and his associates arise to a hearty engagedness in the project of diffusing throughout our country a system for the best mode of conducting the education of youth ; let their faith be strong, and their perseverance unwavering ; and influence and wealth will soon contribute their share in the prosecution of the work ; and *poverty* on the part of those who are willing to endure *the heat and burden of the day*, will cease to be an obstacle in the way of accomplishing their benevolent designs. Providence can, in this, as in all the other departments of his dispensations, make even the selfish passions of our nature contribute to the promotion of good and charitable exertions.

Those who should devote themselves to the business of the instruction of youth *as a profession*, and who should prepare themselves for it by a course of study and discipline at such a Seminary as I have proposed, would not find it necessary, as our missionaries do, to depend on the charity of their countrymen for support. Their talents, their qualifications, and their recommendations, would inspire public confidence, and *command public patronage*. For experience would soon prove, if it can not be now seen in prospect, that to *save time* in the education of youth, and to have this education *complete* instead of being imperfect, and to prepare the youthful mind for *accurate thought, and correct feeling, and practical, energetic action, in all the business of life, is to save money* ; and even those who now expend a few dollars with so niggardly a hand, in the education of their dear, immortal offspring, would soon learn how to calculate on the closest principles of loss and gain, in the employment of instructors, and be willing to give *twice as much* to him who would do his work *twice as well and in half the time*, as they now give to him who has neither skill nor experience in his profession.

Am I extravagant in these speculations ? I think I am not ; and if my readers will exercise a little more patience, I hope to show, that in adopting the plan which I have proposed, there will be an actual *saving of money* to individuals and to the state in addition to those numerous advantages in a

social, political, and religious point of view, that would result from it, and which are, if I mistake not, so great, that if they could not be attained in any other way, a pecuniary sacrifice ought not for a moment to stand in competition with them.

My reasoning is founded on two positions which, I think, can not be controverted;—that the present modes of instructing youth are susceptible of vast improvement; and that if these improvements could be carried into operation, by having a more effectual system of education adopted, and by training up instructors of superior attainments and skill, there would be a great saving, both of time and labor, and of all the contingent expenses necessary to be incurred.

Suppose, for the sake of argument, though I believe it falls short of the truth, that eight years of pretty constant attendance at school, counting from the time that a child begins to learn his letters, is necessary to give him what is called a good English education. I do not fear to hazard the assertion, that under an approved system of education, with suitable books prepared for the purpose, and conducted by more intelligent and experienced instructors, as much would be acquired in *five years*, by our children and youth, as is now acquired in *eight*.

Now with regard to those parents who calculate on receiving benefit from the *labor of their children*, it will easily be seen that, by gaining three years out of eight in the course of their education, there will be an immense saving to the state. This saving alone would, I apprehend, if youth were usefully employed, more than defray the additional wages which would have to be given to instructors of skill and experience, and who should devote themselves to their employment as a profession for life. But if even the advantage to be derived from the labor of children is not taken into the account, it is evident that, for having the same object accomplished in five years that now consumes eight, you could at least afford to pay as much for five years of instruction as you now pay for eight. In addition to this, as it is the custom in many of our country towns for the instructor to board in the families of those who send children to school, there would be a saving also in this respect. There would be a saving, too, with regard to all the contingent expenses of the school, such as books, stationery, wood, &c.

In a community constituted like that of New England, where so great a proportion of its population is devoted to agricultural and mechanical pursuits, any system of education which could save the public three years out of eight of the time and labor of all its children and youth, would, it is manifest, add an immense sum to the pecuniary resources of the country, and recommend itself to every patriot and philanthropist, even on the most rigid principles of a calculating economy.

Besides, the grand objects of education—to prepare the rising generation for usefulness and respectability in life, and to train them up for a better and happier state of existence beyond the grave—would not only be accomplished in a shorter space of time, but they would be much more effectually accomplished. At present, with all the time, and labor, and expense bestowed upon it, *the work is only half done*; and the effects of our imperfect modes of instruction are to render youth far less competent to succeed in any pursuits in which they may engage, than if their education was conducted by intelligent instructors, on a well-digested plan, and made as thorough and complete as it might be.

How often has the individual of native vigor of intellect and force of enterprise to lament, through a long life of unremitting effort, his many disappointments in the prosecution of his plans of business, arising altogether from the defects of his early education! And if this early education were properly conducted, what an accession it would yield to the resources of the community, in the superior ingenuity and skill of our artists; in the more accurate and systematic transactions of our merchants; in the profounder studies and more successful labors of our professional men; in the wider experience and deeper sagacity of our statesmen and politicians; in the higher attainments and loftier productions of our sons of literature and sci-

ence ; and, permit me to add, in the nobler patriotism, the purer morals, and the more ardent piety of the whole mass of our citizens.

I know it is no easy task to convince some minds that all these advantages yield just so many dollars and cents to the private purse, or to the public treasury. But my appeal is to those who take a more comprehensive view of what constitutes the real wealth of any community, and who estimate objects not by what they will to-day fetch in the market, if exposed to sale, but by their effects upon the permanent well-being and prosperity of the state.

With such I leave the candid consideration of the remarks which I have offered in this and the preceding Essays ; in the mean while, cherishing the hope, that that Being who is now most wonderfully adjusting the various enterprises of benevolence, that distinguish the age in which we live from all others which have preceded it, to the consummation of His gracious designs for the universal happiness of man, on the principles which the gospel of Jesus Christ inculcates, and which it alone can produce, will, sooner or later, and in some way or other, rouse the attention, and direct the efforts of the Christian world to *that department of philanthropic exertion*, the neglect of which must retard, if not quite counteract, complete success in all others,—*the education of youth.*”

After the lapse of a quarter of a century, the author of the above remarks had the satisfaction of being present on the 15th of May, 1850, at New Britain, and of taking part in exercises appropriate to the opening of the “ Normal School, or Seminary for the training of teachers in the art of instructing and governing the common schools of this state.” The members of the school, during the first term, formed an Association for mutual improvement, to which they have given the name of the “ Gallaudet Society,” as an evidence of their appreciation of his early and long-continued labors to bring about the establishment of a Normal School in Connecticut.









